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Letter.
No. March 25th. 1858.

Chriſtus Sacræ Scripturæ Nucleus:

OR,

CHRIST

THE

SUM and SUBSTANCE

Of all the

Holy Scriptures,

IN THE

Old and New Teſtament.

Written in the *German* Language, by

AUGUSTUS HERMANNUS FRANCK, D. D.

Now render'd into *Engliſh*,

By an Antient DOCTOR of PHYSICK.

LONDON:

Printed by J. DOWNING in *Bartholomew-Cloſe*.

M.DCC.XXXII.

THE

PREFACE.

WHEN a Book pleaſes us, we are naturally curious about the Author: we love to know the Progreſs, by which his Mind came into ſuch a train of Thought: and his Story often ſerves to illuſtrate and confirm his Notions. This has made me inquiſitive, concerning the Character of Profeſſor *Franck:* and having ſeen ſome Papers, in which he himſelf had deſcribed the former Part of his Life; I thought the Subſtance of them might furniſh a proper Preface, for the following Tranſlation.

AUGUSTUS Herman Franck was born at *Lubeck*, on the 12*th* of *March A. D.* 1663. his Father Mr. *John Franck*, was a Counſellor at Law; and his Mother *Ann*, was Daughter of Mr. *David Gloxin* ſenior, Burgomaſter of *Lubeck*.

Mr. *John Franck* the Father, was Syndick of the Chapter of the Cathedral Church, and of the ſeveral States of the Principality of *Ratzenburgh*, at the Time when *Auguſtus* was born; but three Years after, he removed with his Family to *Gotha*, having accepted the Office of Aulic Councellor to his moſt ſerene Highneſs, *Erneſtus Pius* Duke of *Saxe Gotha*. He lived but four Years after this removal, and died when this his Son was ſeven Years old. But before his Death, he had obſerved in the Child, ſuch early Indications of Piety, and particularly a great love of the Holy Scriptures, that he had deſigned him for the Church: and his Mother, continuing the ſame Reſolution, had him, together with ſome Children of the neighbourhood, inſtructed by a private Tutor.

It is grievous to reflect, how early the Converſation of the World is infectious. Even the little Plays of Children left to themſelves, are not harmleſs. They wrangle, they cheat, and oppreſs one another: and thoſe of them, who are naturally the moſt innocent, find themſelves not a Match for their Fellows, till by often ſuffering little Frauds or Violence, they are provoked to practiſe them in their turn, to do as they are done by, and become unjuſt, deceit-

deceitful, and miſchievous, as it were in their own Defence.

THE young *Auguſtus* experienced this, as he after acknowledged and lamented: but his own little Deviations proved ſerviceable, for preventing in a great Meaſure the like Errors in the vaſt Number of Children, whoſe Education has been ſince committed to his Care by Divine Providence; for it was his Cuſtom always to appoint ſome ſober Perſon to be preſent at their Play-Times, to interpoſe in their Diſputes, and moderate their growing Paſſions with a gentle but unremitted Diſcipline.

HE had, as was ſaid before, from his Infancy, diſcovered a great Diſpoſition to Piety and Devotion; which as long as his Father lived, had been cultivated with Care, and fenced from the Contagion of bad Examples; but after his Father's Death, he was left more to himſelf and Companions of his own Age, with whom he contracted evil Habits, and loſt much of that Senſe of God which had before prevailed in his Heart.

HOWEVER, about the tenth Year of his Age, it again revived, and he felt (as he himſelf deſcribes it) a *Divine Attraction* in his Soul, which made him diſreliſh and deſpiſe the common Amuſements of Childhood. He then re-

membred the Words of *Chriſt*, *Matt.* vi. 6. *When thou prayeſt, enter into thy Cloſet*, and earneſtly deſired his Mother to allow him ſuch a retreat. She granted it, and every Day after, when his Tutor diſmiſſed him, inſtead of going to play, he went to his Cloſet, and kneeling down, with Hand and Heart lifted towards Heaven, he ſaid his Prayers with great Fervency. He uſed often to repeat the following Words, which he had never been taught, but were the pure Suggeſtions of his own Mind, or rather of the Holy Spirit that prayed in him: "Dear God! "it is neceſſary that there ſhould be "various Employments among Men, "which have their different Ends; yet "all finally concur to the manifeſtation "of thy Glory. I humbly beſeech thee, "that my Employment may be ſuch, "as may tend ſolely and immediately "to thy Glory."

He was not a little aſſiſted in theſe good Diſpoſitions by his elder Siſter, who had feared God from her Infancy, and was early removed from this World to a bleſſed Eternity; ſhe had a great Zeal for the ſpiritual Improvement of her Brother, and for that End, had engaged him, when he was very young, to read the Holy Scriptures, and *John Arndt's* Treatiſe of *True Chriſtianity*, with

with other pious Books. Her edifying Converſation, was a daily Leſſon to him, and her good Advice, was ſo authorized and enforced by her good Example, that it had a great Effect upon him.

He continued to advance very much in his Studies, ſo that after having been one Year at the great School at *Gotha*, he was publickly elected for the Univerſity at the Age of thirteen. He has ſince declared, upon mentioning this his uncommon Proficiency, that he has found by a long Experience, that the more aſſiduous he was in Devotion, the greater Progreſs he made in his Studies; and that when he neglected his Prayers, he could do nothing well at his Book, altho' he exerted himſelf with the greateſt Application. It ſhould ſeem, that his Talents, which were deſtinated to the Service of Religion, could not improve under any other Influence.

He was in a very good Diſpoſition, when he firſt went to the publick School at *Gotha*: He was frequent and fervent in Prayer, and particularly, he beſought God to grant him the Acquaintance of ſuch Friends there, as had the ſame Deſign with himſelf, to ſerve God faithfully. But ſuch Friends are rarely found in any part of Life, and more rarely among Boys at School: and he

being of a friendly, ſocial Spirit, ſoon grew familiar and intimate with ſuch as he met with: whoſe bad Examples had an ill Effect upon him, ſo that he inſenſibly loſt his former Zeal; and got worldly Taſts and Deſires; ſo that his Learning became a ſubject of Vanity, and his Induſtry the tool of Ambition.

'Tis the Misfortune of good-natur'd ingenuous Spirits, that they are ſo eaſily wrought upon; their Modeſty and Complaiſance are often Snares to them: Mr. *Franck* learnt this by himſelf, and thence uſed to inſiſt, with great earneſtneſs, upon the neceſſity of arming the Minds of young Perſons with repeated Advices of the Corruption of the World. Religion in Youth is almoſt always a ſingularity; and he that will maintain it, muſt dare to be good at the price of being ridiculous.

Altho' Mr. *Franck* was nominated ſo early for the Univerſity, yet he did not go thither till two Years after, and the Interval was employed under a private Tutor in Academical Studies, which for the eight Years following, he proſecuted at the Univerſities of *Erfurt*, *Keil*, *Leipſick*, and *Luneburg*, with ſuch Application and Succeſs, that he excelled in almoſt every Branch of Science, and was, of his Age, one of the moſt learned

ed Men then living. To the Knowledge of the learned Languages, he had added that of the *French*, *Italian*, and *Engliſh*: but his greateſt Application had been to the *Hebrew* Tongue, which he ſtudied under the famous *Ezdras Edzard*, and in which he perfected himſelf by teaching it to Mr. *Weichmanshauſen*, ſince Profeſſor of *Hebrew* at *Wittenberg*.

In the Year 1685. He commenced Maſter of Arts at *Leipſick*, and ſoon after, he was very inſtrumental in ſetting up a Society called *Collegium Philo-Biblicum*. The Intention of this Society was, to cultivate the Knowledge of the Scriptures in the Original Languages: for which End, many Maſters of Arts agreed to meet every Sunday after Divine Service, from 4 till 6 in the Afternoon. In theſe Aſſemblies was read a certain Portion of the Old and the New Teſtament in the Originals, and then a Conference was held, in which they propoſed ſeverally, what occurr'd to them as proper to explain, or illuſtrate, or apply what had been read. A great Number of the Scholars attended theſe Aſſemblies as Auditors: and many of the Profeſſors themſelves, honoured them with their Preſence. This Society proved a happy Seminary, which produced

produced many illuſtrious Ornaments of the *Lutheran* Church.

ABOUT this time, there happened an Accident, which ſeems to have been the occaſion of his firſt becoming acquainted with the myſtick or ſpiritual Writers. The Doctrines of *Molinos* had been juſt then cenſur'd by the Inquiſition at *Rome*, and he condemn'd to a perpetual Impriſonment. The News-Papers, after their Manner, gave ſome account of his Tenets: and an extract of his Writings, made by his Adverſary *Segnerio*, was inſerted in the *Acta Eruditorum Leipſenſium*. Upon theſe Materials, one of the Students, without having ever ſeen any of *Molinos* his Writings, kept an Act *de Quietiſmo contra Molinoſum*. The Principles of *Molinos* had been for ſome time a common Subject of Converſation, and this Diſputation raiſed the curioſity of the Publick, ſo that there was a general Deſire to read the Author himſelf. A Perſon of Note deſired Mr. *Franck*, who underſtood the *Italian*, to make a *Latin* Tranſlation of his Writings, which he undertook, with the Approbation and Encouragement of ſeveral of the Profeſſors: and after having conſulted the Myſtic Authors therein referr'd to, and taken pains to make *Molinos* his Senſe

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as plain as poſſible, he publiſhed in *Latin his Spiritual Guide* and *Daily Communion*, with a ſhort Preface, in which he fully declared his own Intention.

BUT ſome time after, the Adverſaries of Mr. *Franck* took this handle to aſperſe him, as one that had imbibed the Principles of *Molinos*, and afterwards inſtilled them into others. To which charge he made the following Apology.

Firſt, THE reading and tranſlating the Works of *Molinos* was not the beginning of my Converſion, as I ſhall relate hereafter more at large.

Secondly, I NEVER ſaid, either in Publick or in Private, that I could approve or defend all that Author ſaies.

Thirdly, I rather perſwade others to read the Holy Scripture, and onely ſuch Books as build their Doctrine upon the ſure Foundation of the Word of God. Tho' I do not deny my Abhorrence for the abſurdity of thoſe, who condemn this Author without underſtanding, or even reading him: yet charge him with monſtrous Opinions, which moſt probably never came into his Mind. In oppoſition to ſuch raſh Cenſurers, I have maintained, that many uſeful and edifying Obſervations were contained in his Book, which I never ſhould, or could dif-

diſapprove, or condemn. Truth is precious from whatever Hand it comes, and the Scripture commands us to try all Things, and hold faſt and adhere to that which is good: Such for Inſtance, is what he ſaies of Humility in his third Book, of which I heartily profeſs my Approbation: Such are the few Admonitions which he gives to the Father Confeſſors in the ſecond Book, which are generally worthy to be obſerved: Such alſo, is his Doctrine of *Chriſt*, as the only *Way*, and the only *Door*, by, and through whom we are to come to God, and in whoſe Blood we are to be purified, that we may become acceptable in his ſight. Again, the Expreſſions which are interſperſed through his Works concerning ſpiritual Temptations are grounded upon Experience; whereof a mere animal and worldly-minded Man is not a capable Judge: But thoſe who have taſted of that bitter Cup, will often find them juſt and edifying. There are many other Paſſages, which neither I, nor any true Believer can diſapprove, becauſe they are grounded upon Scripture, and agreeable to the eſtabliſhed Articles of our Church. But if any ſhould find in this Author, ſomething contrary to Scripture, let ſuch know, that I never

ver desire to be Partaker of his Error; yet I shall not, however, to gain any Man's favour, condemn what I do not understand, or reject what I find warranted by Scripture, altho' it comes from a Person of a different Perswasion. It is certainly very unjust, to charge him with the Errors of any Book, who approves what is good in it: you may with as much Reason call him a Heathen, who commends *Tully*'s Offices: Or brand him for a Papist, who takes a good Interpretation of a Scripture Text from *Estius*, *Cornelius a Lapide*, or other Commentator of that Communion: Or stigmatize him for a Calvinist, who should confess that the Book called *Self Deceit*, had discovered to him his sinful State: or that *Southom's golden Jewel* had awakened his Conscience, or that he had been edified by any of the so called *Reformed Books*. Those who are so forward to censure others, have seldom any Reason to give but their wicked Suspicion, which rash Judgment, the just Judge will not leave unpunished.

To conclude, I have read and translated the Books of *Molinos*, without any Intention of making myself a Party in the Dispute: I have approved them no farther, than they are agreeable to Scripture; so that no Person can pretend

that

that he has been offended by any Diſcourſe of mine upon that Subject: I appeal to all lovers of Truth, and Men of Conſcience: And as to my own particular in this Point, my Conſcience applauds me before the righteous Judge of the World.

I HAVE tranſcribed at length, this Apology of Profeſſor *Franck* for two Reaſons: *Firſt*, Becauſe many ſerious Perſons have, and may hereafter ſtand in need of the ſame Defence againſt the blind partiality of Sectarian Zeal: And *Secondly*, Becauſe his acquaintance with thoſe ſpiritual Writings was ſoon after followed by his total Converſion, which happened about this time: For hitherto his Studies had been principally directed *ad Pompam*, as he expreſſes it; his main Deſign had been to get Learning, Preferment, Riches, and an eaſy Life; and tho' he had frequent Fits of Serioufneſs and Devotion, ſo that he often began to reform, yet he was ſtill drawn away by the Multitude, and his Knowledge of Divinity proved only a dead and fruitleſs Speculation. I was (ſaith he) in my Heart a mere animal Man, who had a great deal in his Head, but was ſtill a Stranger to that real Subſtance and Truth which is in *Chriſt Jeſus*.

BUT at the time abovementioned, which was in the twenty fourth Year of his Age, God was pleaſed to touch his Heart more effectually, and make him ſenſible, that a mere ſpeculative Knowledge of Divinity as a Science, was by no means a ſufficient Qualification for the Miniſtry: And that he ſhould impoſe upon the World, if he undertook the Office of Preaching, before he had himſelf practiſed the evangelical Doctrines: And hereupon, he beſought the *Lord* with great earneſtneſs, to work in him a total Converſion. The Effect of this Prayer, was a greater Senſe of his depravity and worldly mindedneſs, and his utter Incapacity to deliver himſelf by his own Endeavours. Hence he fell into great Perplexities and Agonies of Mind: he felt more and more his own wretchedneſs: and as his Diſtreſs encreaſed, ſo did his Deſires of Deliverance.

A PROVIDENTIAL Accident at the ſame time concurr'd to the ſetting him looſe from the World: For the Patron of an Exhibition which he received, adviſed him to go from *Leipſick*, to the Univerſity of *Luneburg*, to hear the Divinity Lectures of the famous Superintendent *Sandhagen*: This at once broke off all Engagements of Company and

and old Acquaintance. At *Luneburg*, he Boarded in a private Family; but ſpent the greateſt Part of his time in his Chamber, where he gave himſelf continually to Prayer and Meditation.

SOME time after his Arrival, he was deſired to Preach at St. *John*'s Church, and had a conſiderable time allowed him to prepare his Diſcourſe, the Text he choſe was the 31 Verſe of the 20*th* Chapter of St. *John*, *Theſe are written, that ye might believe that* Jeſus *is the* Chriſt *the Son of God: and that believing, ye might have Life through his Name.* From theſe Words, he propoſed to ſhew the Properties of a true and living Faith, as diſtinguiſhed from that which is a mere human Imagination or Preſumption. As he was meditating upon this Subject, he reflected that he himſelf was deſtitute of the Faith he would deſcribe; this put a Stop to his Study, and turned all his Thoughts upon himſelf. He fell into great agonies of Spirit, and continued for ſeveral Days inconſolable, till at length it pleaſed the *Lord* to lift up the Light of his Countenance upon him, and to fill him with that Faith, for which he was rightly diſpoſed by a due Senſe of his Want of it.

Two Days after he Preached the Sermon, which he had promiſed, upon the Text abovementioned: and could truly apply to himſelf thoſe Words of the Apoſtle, 2 *Cor.* iv. 13. *Having the ſame Spirit of Faith, according as it is written, I believed, and therefore have I ſpoken: we alſo believe, and therefore ſpeak.* "This (ſaid he) is the time, "from which I date my real Converſion; for ever ſince, I have always "found it eaſy to deny all Ungodlineſs "and worldly Luſts, and to live ſoberly, righteouſly, and godly in this preſent World. Ever ſince I have kept "cloſe with God, and have accounted "as nothing all Promotions and Preferments in this World, and the Grandeurs, Riches, Eaſe, and Pleaſures "thereof. And whereas I had but too "much idolized Learning, I now perceive that a Grain of Faith far exceeds all humane Sciences; and that "all Attainments at the Feet of *Gamaliel, are to be valued like Dung, in compariſon of the Excellency of the Knowledge of Jeſus Chriſt our Lord.*" Some of that Knowledge, he has endeavoured to communicate in the following Treatiſe; wherein the *Divine Glory* of *Jeſus Chriſt*, is vindicated with ſuch and ſo many Arguments, that as no-

thing more need, ſo little more can, be ſaid upon that Subject. The pious Reader will be particularly pleaſed and edified, by the Author's large Comment upon the beginning of the Goſpel by St. *John*, wherein the Generation of the WORD is deſcribed, and his *neceſſarily* eternal Exiſtence, demonſtrated in the cleareſt and ſtrongeſt Lights; for it is ſhewed undeniably, that the *Word* and *Wiſdom* of God are the ſame: from whence may be drawn as a certain Conſequence, that to ſuppoſe God without his Word or Wiſdom, is to make him a dumb Idol, which is equally abſurd and blaſphemous.

BUT to reaſſume our account of the Author. I have obſerved in the Lives of holy Men, that tho' they have all the Virtues in ſome certain Degree, yet commonly each of them excels in ſome particular Virtue, which conſtitutes his particular Character. The great Virtue of *Faith*, ſeems to have been the diſtinguiſhing Characteriſtick of Profeſſor *Franck*, as the Reader may have remarked in his Converſion. This Divine Quality prevailed in him afterwards, to a degree that ſeems miraculous, as will appear by many Inſtances, in the Hiſtory of the Orphan-houſe at *Glauca* near *Hall* which is a Univerſity in *Saxony*, but ſubject

ſubject to the King of *Pruſſia*, by whoſe Appointment, Mr. *Franck* was here made Profeſſor of Divinity, and at the ſame time Paſtor of the Pariſh of *Glauca*, which is in the Suburbs.

THIS Eſtabliſhment of this Hoſpital, as the *Faith* from whence it ſprung, may be compared to *the Grain of Muſtard-ſeed*, mentioned in the Goſpel: Its Beginning was exceeding ſmall and contemptible, but its Progreſs was ſurpriſingly great, and ſo drew the Attention of the Publick, that in the Year 1700. *Frederic* the Firſt, Father of the preſent King of *Pruſſia*, gave a Commiſſion to four Privy Counſellors, that they ſhould examine, and bring him full Information concerning it. They, after taking an exact Survey of all the Particulars relating thereto, commanded the Profeſſor *Franck*, to give them in Writing a full Account of that Affair, *viz.* by what Means the Hoſpital was erected and maintained; and to what Uſes it was employed. He did ſo, and the Royal Commiſſion being much talked of, a general Curioſity was raiſed; and the Profeſſor was importuned by many Perſons, to publiſh the Subſtance of what he had laid before the Commiſſioners. To ſatisfy theſe, and at the ſame time to confute many Calumnies and Miſrepreſen-

preſentations that had been ſpread abroad; he printed an Hiſtorical Account of the whole Affair (as it had been laid before his *Pruſſian* Majeſty) by the Title of *Pietas Hallenſis*: the Subſtance of which is as follows.

In thoſe Parts, the Poor have no Settlement upon Pariſhes; but it is an ancient Cuſtom in the City and Suburbs of *Hall*, to appoint a particular Day every Week, whereon the Poor aſſemble at the Doors of ſuch charitable Perſons as are diſpoſed to relieve them.

A rendezvous of Beggars is a Spectacle, which in the generality of Beholders, moves ſome ſuperficial Sentiments of Pity, with a Mixture of Ridicule and Contempt. The Profeſſor ſaw them with other Eyes: he was intimately touched with Compaſſion for all their Wants, but eſpecially for their groſs Ignorance, and want of Religion. Our common Beggars are, generally ſpeaking, the Dregs of Mankind, as well in their Vices, as their Poverty: and their Children, almoſt fatally engaged in the ſame Wretchedneſs, are bred only to make a traffic of their Miſery: they are heatheniſh and brutal, and even loſt to all Senſe of Shame, that laſt Defence of Virtue. Such Diſtreſs in Fellow-Creatures, cannot but touch the Heart

of

of a good Man, but it is difficult to know how to ſuccour it. Preſent Relief may ſerve to protract their wretched Lives, but the only effectual Service that can be done them is, if poſſible, to reclaim them from their profligate Courſes.

THIS was what the Profeſſor had very much at Heart, and to make ſome Eſſay towards it, one *Thurſday* (which was the Day of their Meeting before his Door) he called them all into the Houſe, and having placed the grown Perſons on one ſide, and the Children on the other, he in a familiar and engaging Manner asked the latter, *viz.* the Children, what they underſtood of the Principles of the Chriſtian Religion, as taught in *Luther*'s Catechiſm. The elder Perſons were not examined, but only attended to what was ſaid: and after the Profeſſor had ſpent about a Quarter of an Hour in teaching and explaining the Catechiſm, concluding with a ſhort Prayer, he diſtributed his Alms as uſual: and told them, that for the future, both ſpiritual and temporal Proviſion was deſigned for them, and ſhould be adminiſtred after this Manner, at their Weekly Meetings at his Houſe. This was about the Beginning of the Year 1694.

BY this practice, the Profeſſor grew more nearly acquainted with the Tem-

per and Manners of this ſort of People: and as he was uſed to conſider all Things in their relation to God and another World, he was principally ſolicitous about their Inſtruction: But this he found a very hard Task, and, as he expreſſes it, he ſcarce knew where to begin the Cultivation of ſo barren a Soil: His chief Hopes were of the Children, and therefore he reſolved to pay for their Schooling: But beſides this Expence, he had ſeveral poor Houſekeepers to ſupport, and his own little Fund ſoon fell ſhort: So he bought an Alms-Box, and ſent it about every Week among the Students, and others that were charitably diſpoſed: By this Means he collected about the Sum of two Shillings.

It is neceſſary here to inform the Reader, that in that Part of *Germany*, the value of Money is very different from what it is in *England*. One Shilling there will go as far as ſix here: and ſuch Allowance muſt be made in the Sums hereafter ſpecified.

The Alms-Box above mentioned, was handed about for ſome Weeks; but as none were applied to but ſuch as were charitably diſpoſed, the Collections proved ſo ſmall, as not to anſwer the Trouble; ſo that Method was laid aſide. What followed upon this, ſhall be related

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in the Author's own Words. " I fixed " (says he) a Box in my own Parlour, " with these Words written over it, " *John* iii. 17. *Whoso hath this World's* " *good, and seeth his Brother have need,* " *and shutteth up his Bowels of Compas-* " *sion from him, how dwelleth the Love* " *of God in him?* And under it, 2 *Cor.* " ix. 7. *Every Man according as he pur-* " *poseth in his Heart, so let him give,* " *not grudgingly, or of necessity: for God* " *loveth a chearful Giver.* This was " intended for a tacit Admonition to all " that came in, to open their Hearts to- " wards the Poor. The Box was put " up in the Beginning of the Year 1695.

" And thus I was taken up a great " while, with contriving effectual Me- " thods to provide for the Poor, and " each of them hath been blessed in its " Degree. One Day before I fixed " the aforesaid Box for the Poor in my " House, I took the Bible, and as it " were by Accident, did light on these " Words: 2 *Cor.* ix. 8. *God is able to* " *make all Grace abound towards you,* " *that ye always having all Sufficiency in* " *all Things, may abound to every good* " *Work.* This Sentence made a deep " Impression on my Mind, causing me " to think: *How is God able to make* " *this? I should be glad to help the Poor,*

" *had I wherewithal; whereas now I am* " *forced to ſend many away empty and* " *unrelieved!* Some Hours after, I re- " ceived a Letter from a Friend, who " heavily complained that he, and all " his Family, were like to periſh with " Want; ſaying he would borrow no " more, but if any one would for God's " ſake make him an Object of his Cha- " rity, he ſhould ever retain a grateful " Remembrance of it. This minded " me afreſh of what I had read a little " while before, and made ſtill a deeper " Impreſſion on me, attended with Sighs " and Aſpirations. After ſome debates " in my Mind, I thought on a Project, " how to relieve effectually this poor " Man in his preſent Want, and yet " in a Chriſtian manner, and without " giving the leaſt trouble to any Perſon " whatſoever. This then I ſpeedily " put in Execution, and the ſaid Fami- " ly was ſo ſucceſsful, as to get within " the compaſs of one Year, about (*a*) an " Hundred and Fifty Crowns by this " Means: And ſo their falling into ex- " treme Poverty was happily prevented. " This proved a ſufficient Demonſtra- " tion, how God is able to make us a- " bound to every good Work; which I " could not forbear here to mention, " becauſe

(*a*) Thirty Pound Sterling *Engliſh.*

" becauſe it helps to diſcover, as well " the outward Cauſe, which our Un- " dertaking took its Riſe from, as the " frame of my Mind, which the Lord " upheld for carrying on the Work.*

THE Children, whoſe teaching the Profeſſor paid for, were negligent, or neglected at the School: ſome of them ſtayed often away, and in general, they made no Improvement: ſo that he was very deſirous to have a School of his own, where they might be taught under his Inſpection. And while he had this deſign at Heart, a certain Perſon put into the Box ſet up in his Houſe, to the value of Eighteen Shillings and Six-pence *Engliſh*, this was about *Eaſter* 1695. When he found this Sum, he ſaid in full aſſurance of Faith: " *This is now a conſiderable Fund, wor-* " *thy to be laid out in ſome important* " *Undertaking; wherefore I will even* " *take this for the Foundation of a Cha-* " *rity-School.* The ſame Day, he laid out eight Shillings in Books for the Children to read in: A Room before his Study Door was fitted up for the Charity School: and a poor Student was hired for one Shilling a Week, to teach the Children two Hours a Day. Seven and twenty Books were diſtributed to as many Children, but only four of theſe

* *Pietas Halleníis*, p. 11. §. 5, 6. Ed. 1705.

theſe returned again to the School: the reſt ran away with their new Books, and the Profeſſor heard no more of them. This, inſtead of diſcouraging him, convinced him ſo much the more, of the Neceſſity there was of endeavouring to reclaim ſuch young Vagrants. So he bought more Books, and got more Scholars; and that he might not again loſe both together, he made them leave the Books at the School.

In this School, he had put up another Alms-Box, with this Inſcription over it; *For defraying the Charges of Schooling, Books, and other Neceſſaries for poor Children*, Anno 1695. And under it, *He that hath pity upon the Poor, lendeth unto the Lord: and that which he hath given, ſhall be paid him again.*

About *Whitſontide*, till which time, (as the Profeſſor had before computed) his little Stock laſted; when it was now juſt ſpent, ſome Friends, who came to viſit him, pleaſed with this Eſſay of Charity, contributed ſome Crowns to the Support of it.

After *Whitſontide*, ſome of the Inhabitants ſeeing how carefully the poor Children were taught, deſired that they might ſend their Children to the ſame Maſter, paying him for his Trouble: ſo he agreed to teach five Hours a Day, and

and his Salary was encreaſed to two Shillings and ſix Pence a Week.

ALMS were now diſtributed two or three times a Week to the Children, that they might be engaged to come more conſtantly to School, and be kept in better Order. And as this little Beginning came to be known abroad, ſeveral Perſons ſent in Money and Cloathing for the Children, thereby to hire them, as it were, to receive Inſtruction. The Profeſſor already found in part that Promiſe verified, *that God would make him abound to every good Work:* ſince beſides maintaining his School, he had wherewithal to aſſiſt poor Houſekeepers; for he diſpoſed of what Providence ſent, as faſt as it came, without ſollicitude for Futurity.

BEFORE the end of this Summer, a Perſon of Quality ſent to the Profeſſor five hundred Crowns, upon Condition, that ſome Part of it ſhould be diſpoſed of to poor Students in the Univerſity. This greatly encouraged him, and he preſently enquired after the more neceſſitous among the Students, to twenty of whom he gave a weekly Allowance. He looked upon this as a *Call of Providence*, to make indigent Scholars a Part of his Care, which he continued to do, as long as he lived, making an

Eſta-

Eſtabliſhment for them in his Hoſpital, as will be hereafter related.

SOON after, another Perſon of Quality ſent a hundred Crowns for the Poor, and a Friend gave twenty towards the School: "So that, as he ſaith himſelf, "God mightily ſupported what was be- "gun, and his Bounty ſtreamed down "more plentifully, to ſhew us, that he "was ready to do ſtill greater Things, "if we could but believe.

THE Number of the poor Children, and thoſe of the Inhabitants, encreaſed to ſuch a degree, that in the beginning of the Winter, he was obliged to hire a ſecond Room: and then he ſeparated the Children of the Inhabitants from thoſe of the Poor, appointing each a peculiar Maſter.

BUT as the ſpiritual Welfare of the *poor* Children, had been the firſt and principal View of the Profeſſor, in the Care he took of them; he found that, after all his Pains, this was little advanced, becauſe the Good they got at School, was loſt at Home. This made him reſolve to ſingle out ſome Children, and venture upon their Maintenance, as well as their Education; and this firſt diſpoſed him to concert Meaſures for an Hoſpital, before he knew of any Fund for its Maintenance.

WHEN

WHEN he discovered his Project to some Friends, one of them settled five hundred Crowns, the Interest of which was appointed for the Maintenance of one Orphan; four were presented to the Professor, for him to make his Choice. He ventured (as he speaks) *in the Name of God*, to take them all four. In less than a Fortnight, he received at different Times five more, and boarded them with Persons that had a good Sense of Religion.

THE Divine Providence eminently concurred with this pious Enterprize: for soon after, above one thousand four hundred Crowns were sent from different Hands. The Professor thus supplied, and encouraged outwardly, and led and supported inwardly, by such sublime Degrees of Faith, as nothing but experience like his can give us worthy Notions of, bought, fitted up, and furnished a House to serve as an Hospital, for the reception of the Orphans under his Care. Their Number was increased to twelve, when they were removed into this House, from the private Families where they had been Boarded.

IN this little Hospital, every Child was laid in a Bed by himself; they were well cloathed, and fed and taught: they were kept in great Order; and a general

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1. *That all the* Holy Scriptures *inculcate upon Men this* Faith *in* Christ.

2. *That* Christ *sends not Men to any other, but calls them to Himself.*

3. *That the* Apostles *have required the same* Faith *in* Christ *our* Lord.

4. *That this whole* Faith *consists of such Particulars, as are not to be attributed to any created Being.*

5. *That* Faith *is to be given to* Christ, *not as a Minister, but as the* Lord *of our* Salvation.

6. *That we are commanded to live and die to* Christ, *is likewise an Evidence of his* Divinity.

7. *What is signified by those Expressions.*

8. *That our Duty to renounce all Things for* Christ's *Sake, gives Testimony also of his* Divine Glory.

9. *That* Christ *is to be loved above all Things, is also a Testimony of his* Divinity.

10. *The*

10. *The Obligation of putting our* Truſt *in* Chriſt, *as in God himſelf, is an Indication likewiſe of his Divine Glory.*

11. *That we are commanded to give our Hearts unto* Chriſt, *is another Argument to confirm this Aſſertion.*

12. *A farther Confirmation hereof is, that we are to ſerve* Chriſt *in Righteouſneſs, and Peace, and Joy in the* Holy Ghoſt.

13. *That the Honour of religious* Worſhip *to be performed to* Chriſt, *is alſo an Atteſtation of his Divine Glory.*

14. *Our being* baptized *in the Name of Chriſt, is alſo a Demonſtration of his Divine Glory.*

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Chriſtus Sacræ Scripturæ Nucleus:

OR,

CHRIST the Sum and Subſtance of all the HOLY SCRIPTURES, *&c.*

SECT. I.

Who is the Sum *and* Subſtance *of the whole* Sacred Writings.

THAT *Chriſt is the Sum and Subſtance of all the Holy Scriptures*, all do indeed confeſs; but there are *few* who underſtand the Meaning of theſe Words; *fewer* labour much to find out this Subſtance, and know in what manner to make their Inquiry; the *feweſt* of all, are thoſe who advance ſo far in it, as truly

ly to eat of this Kernel, or *Subſtance*, and uſe it for the Nouriſhment and Support of their inward Man.

SECT. II.

What our Duty is in this important Affair.

SINCE therefore This is of all others our greateſt Concern, 'tis fit the Reader of the *Holy Scriptures* ſhould in the firſt Place be admoniſhed, not to ſtick in the Rind of their external Hiſtory, Letter, and Words; but that he ought to ſeek *Chriſt* himſelf, as the Kernel (or *Subſtance)* of the *Holy Scriptures*, and to ſeek Him in ſuch a manner that he may certainly find Him, and ſatisfy his Soul with Him.

SECT. III.

With what Mind, and with what Intention, this Knowledge is to be ſought.

THIS is (אמת בטחות ובהתם חכמה) *Truth in the inward Parts, and Wiſdom in the hidden Part* *, which is not acquired by loading the Memory only with the various Interpretations and Opinions of learned Men, nor the moſt acute Reſearches of

* *Pſalm* li. 6.

of a natural Underſtanding: Nor does it conſiſt in bare Knowledge; but is rather firſt founded in the moſt ardent Deſire, and faithful ſollicitude of reſcuing one's *Soul* from Deſtruction. It creates a Change of the *Heart* into the divine Nature and † Temper; and declares its high and *heavenly* Dignity by its divine Light, Operation, and real Virtue and Efficacy; great Peace, continual Joy, purity of Heart, ſweet Union with God, Communion in and with God, and the ſpiritual and heavenly Exerciſe of Love, (whereby whatſoever Good redounds to the Soul from *God*, diffuſes itſelf to all others without Diſtinction) by all theſe, I ſay, it declares its high and divine Dignity.

SECT. IV.

That this Wiſdom *is of the higheſt Eſtimation.*

THIS *Wiſdom* far ſurpaſſeth all human Wiſdom; as Life is preferable to Death, Light to Darkneſs, Subſtance to a Shadow. For in *this Wiſdom* alone is Truth, Light, and Life. The moſt celebrated Arts of all learned Men, compar'd with This, are Smoak. Hence the Scripture

† *John* i. 12, 13. 2 *Cor.* iii. 18. 2 *Pet.* i. 4.

ture ſaith, * *Let not the wiſe Man glory in his Wiſdom.*

SECT. V.

In what School this Wiſdom is to be learned.

THIS *Wiſdom* is learnt in the *School* of the *Holy Spirit.* Unleſs God himſelf perform the Office of a *Teacher*, not even the firſt Foundation of it can be laid. For *Chriſt* ſays, † *No Man can come to me, except the Father which hath ſent me draw him:* And again, it is written in the Prophets, *And they ſhall be all taught of God. Every Man therefore that hath heard, and hath learned of the Father, cometh unto me.*

SECT. VI.

In this School no one perfectly learns all Things.

IN this School, no Mortal perfectly and ſufficiently learns all Things: But 'tis a Thing very pleaſing to *God*, when we recite to one another what we have learned, as diligent and attentive Scholars. Since he is ſo merciful as to vouchſafe his Bleſſing to this Exerciſe, and to edify and ſtrengthen

* *Jer.* ix. 23. 1 *Cor.* i. 31. † *John* vi. 44, 45.

ſtrengthen one Perſon by another, tho' it be not lawful for any Man to call himſelf *Maſter*: * *for One is our Maſter.*

SECT. VII.

He that has learned any thing in this School, tho' it be never ſo ſmall, ought not altogether to conceal it.

AS to my ſelf, I reckon I am but a Novice, and one of the leaſt Diſciples in this School; and that I have taſted but ſome little Drop of this vaſt Ocean of Wiſdom, which is in *Jeſus Chriſt*, and have greater Cauſe than † *Job*, to ſay; *How little a Portion* (שמץ רבר) *have we heard of him:* Yet, with Simplicity of Mind, I adventure to rehearſe my Leſſon, and impart to others according to my Knowledge, as far as it can be done, in few Words, in what manner they ought to ſeek, find, and taſte *Chriſt*, as the Kernel (or Sum and Subſtance) of the Holy Scriptures; and to nouriſh, ſatiate, and ſuſtain their Soul with him, unto Eternal Life.

* *Matt.* xxiii. 10. † *Job* xxvi. 14.

SECT. VIII.

Who muſt ſupply Strength for performing this Part.

MAY *God*, through his infinite Grace and Mercy, bleſs my Endeavours, and by them bring many into the Way, by which *they may have Life, and that they may have it more abundantly* *.

SECT. IX.

What ought to be our Scope *in reading the* Holy Scriptures.

WHOSOEVER therefore thou art that deſireſt to come to the true Knowledge of Chriſt, who is the Sum and Subſtance of the Holy Scriptures, and to be made a Partaker of him, let it be recommended to you above all Things, to conſider *for what Reaſon you do read the Holy Scriptures; or what End you propoſe to your ſelf in deſigning to peruſe the whole ſacred Writings*; what it is you ſeek or look for by it; for every thing is to be referred to its true and full Scope or Intention; otherwiſe the true and full Fruit thereof cannot be expected. In reading the Holy

* *John* x. 10.

ly Scriptures, the whole Intention of the Mind muſt be levelled at this, and no other *Scope* whatever, That (1) we may come to Chriſt, and (2) by Chriſt, to eternal Salvation *.

SECT. X.

The Means of attaining to this End.

THAT you may well and happily attain this End, by Means agreeable to the *Divine* Ordinance, and approved of God, you muſt not ſet about it, truſting in your own Strength, Wiſdom, and Underſtanding; or imagine, that by diligent Reading, Meditation and Enquiry, you will be able to ſearch it out; or that then you have compaſſed your End, when you have acquired ſome external Knowledge of *Chriſt*, his Perſon, his Natures, Offices, States, and all the Degrees of his Exinanition and Exaltation. But you muſt humble your ſelf before *God*, like a little *Child*, and begin all your reading of the *Holy Scriptures*, with a ſubmiſſive Acknowledgment of your own Inſufficiency, and with ſerious and moſt ardent Prayers and Sighs to God; nor ought you ever to deſiſt from ſuch continual Humiliation of your ſelf, though having made ſome Pro-

* 2 *Tim* iii. 15. *Acts* x. 43. *Joh* xx. 31

greſs therein, you may find great Knowledge in the *Holy Scriptures*. But if you became and remained truly *humble*, and innocent, like a very little *Child* hanging at his Mother's Breaſts, ſurely the pure *Milk* of the Goſpel would, without Hindrance, flow into you, and would repleniſh your Heart, more than it might your Memory. Concerning this *Wiſdom* of Babes, See *Matt.* xi. *v.* 25, 26, 27.

SECT. XI.

That this is not to be obtained by Prayers alone, but that Meditation is alſo requiſite.

NEVERTHELESS the Things now ſpoken, are not to be ſo underſtood, as if you were not to read the *Holy Scriptures*, nor to *meditate* on what you read. Meditation is of admirable Uſe, being tinged, as it were, with *Prayer*, and exerciſed by the guidance of the Holy Spirit. By Degrees you will learn, howſoever difficult it may ſeem at firſt; 1. To attend to the genuine Scope of any entire Text. 2. To weigh rightly the Antecedents and the Conſequents. 3. To conſider diſtinctly the Circumſtances, *viz.* Who? What? Where? By what Aſſiſtance? Why? How? When? 4. To compare one Sentence with another,

ther, the *Old*, with the *New Teſtament*, *Moſes* with the *Prophets* and the *Pſalms*, &c. to explain ſome Things by others, the difficult Texts by the more eaſy ones. 5. To receive the Words of the *Men of God*, in a *Divine* Senſe, with which they were imbued, (which they have declared more clearly and fully in ſome Places than in others) not according to their external Sound, nor in a carnal Senſe, as the World is accuſtomed to do. 6. To collect one Truth out of another. And 7. To contemplate with Pleaſure, the ſweet Harmony and Connexion of *Divine Truths*; as there is a Handle given in what follows to ſuch ſalutary Meditations.

SECT. XII.

What Means may be uſed, if Meditation *does not ſucceed according to our Wiſh.*

NOR ought you to be too anxious when you begin your Meditations on the *Holy Scriptures*; for if you join ardent Prayers and a holy Deſire of knowing *Chriſt*, to your reading of them, the matter will thereupon grow better, you will unawares be conducted by *God* himſelf into the moſt pleaſant and ſweet Meditation of his *eternal Truth*, and he will by little

and

and little, diſcover to you the inexhauſted Profundities and Treaſures of Wiſdom and Knowledge, that are hid in *Chriſt Jeſus* *. And for this purpoſe, a Treatiſe publiſhed by me, and called, *A ſhort and clear Inſtruction for the better Reading the* Holy Scriptures *with Edification*, may be of Service to you. And alſo my *Introduction to the Reading the Holy Scriptures*, publiſhed in the *German* Tongue †.

SECT. XIII.

Alſo what to be done, if many Places ſeem difficult and obſcure.

NOR are you to wonder, if at firſt in reading the Holy Scriptures, many things ſeem to you obſcure, and leſs intelligible, and that it is neceſſary for you to read the ſame Chapters again and again, before you find any thing that can, in your own Opinion, aſſiſt you in the Knowledge of *Chriſt*. Labour not anxiouſly to underſtand things that are too difficult for you, but willingly let them paſs, until you have your Senſes more exerciſed in the *Divine Myſteries*. In the mean

* *Col.* ii. 3. † In this Introduction, there is ſuccinctly ſhewn the Scope of the Books of the *New Teſtament*, and lately publiſhed in *Latin*, with the Scope of the Books of the *Old Teſtament*.

mean time you will always diſcover ſomething that may lead you forwards to the Knowledge of Chriſt. The few Things which you find to be eaſy, you may prudently turn to your own Benefit, and may uſe them to the eſtabliſhing and ſtrengthening your ſelf in the Love of *Chriſt:* Thus difficult Places will, by degrees, become obvious to you. If any Fruit (as ſays the Reverend Dr. *Spener* on this Subject, in his Book of the Doctrine of Faith, *p.* 495.) hang higher than you can reach, you muſt be content to feed on that which is lower. Perhaps *God* alſo keeps ſecret in your Heart, this or that Paſſage, which at preſent you do not perceive or underſtand, but will afterwards be made intelligible to you, if, like *Mary*, * you diligently *ponder it in your Heart*; while you faithfully obey all the profitable Counſel that is given you, the Divine Light will quickly ſhine forth unto you, and *Chriſt*, as the Sum of the *Holy Scripture*, will diſperſe the thick Cloud that is on your Mind, and will illuſtrate all its Chapters, Verſes, and Words, that you may diſcover *That* in them, which you could not before by any means be perſwaded of.

SECT.

* *John* xiii. 7.

SECT. XIV.

By what Degrees an Entrance is made to the Reading of the Holy Scriptures.

BUT that you may have the ſafeſt and ſureſt Inſtruction, how you are to proceed by Degrees, and ſo the fitteſt and beſt Help may be adminiſtred to your Weakneſs, and to your Senſes, as yet but little exerciſed in the *Word* of *God*; it is meet, if you deſire to ſeek rightly, and to find *Chriſt* in the Holy Scriptures, that you begin with ſuch Things as are moſt clear and eaſy in this Point. Now the *New Teſtament*, in what it teaches concerning *Chriſt* the Saviour of the World, is much more explicit than the old, nay, without Controverſy, it is the true Key of the *Old Teſtament*; while, 1. He is therein made preſent to us, who is promiſed in the *Old Teſtament*, and there prefigured by Types and Shadows; and 2. Whilſt the *Evangeliſts* and *Apoſtles* do hardly any thing elſe, but (as B. *Luther* ſpeaks) compel and ſend us to the *Old Teſtament* in Search of *Chriſt*. Here then it is ſuppoſed, that the whole *Bible*, or all the Writings of the *Old* and *New Teſtament*, have been once at leaſt read over, and

and the Courſe of Things, deſcribed in both Teſtaments, ſummarily underſtood by this Peruſal; but afterwards, when the more ſolid, and more proper Knowledge of Divine Truth comes to be diſcuſt by a nicer and fuller Enquiry, from the Foundation now laid, the moſt convenient Method for underſtanding the Doctrine, is chiefly, and in the firſt Place, to begin with the Writings of the *New Teſtament*, to *meditate* upon them with the greateſt Induſtry, and to render them familiar to you.

SECT. XV.

That great Benefit may be hoped for from comparing the Teſtimonies of the Prophets, *with thoſe of* Chriſt *and his* Apoſtles.

IN the reading of the New Covenant, this ought to be always the chief, nay, the only Deſire of your Soul, that you may come to the ſaving and lively Knowledge of *Jeſus Chriſt*. But that you may arrive at this, it is not only neceſſary, that you have your Mind and Heart piouſly and devoutly fixt on the Perſon, Words and Works, as alſo on the Paſſion of *Chriſt*, but that you diligently examine alſo the Words alledged

ledged in the *New Teſtament* out of the *Old*, as Teſtimonies concerning *Chriſt*; that you turn to them in the Book of the *Old Teſtament*; frequently read over the antecedent and following Texts in *Moſes*, the *Prophets*, and the *Pſalms*, where the cited Teſtimonies are adduced, and moſt humbly pray to *God*, and earneſtly beſeech him, that he would open your Underſtanding to perceive and know, how *Chriſt* and his *Apoſtles* did interpret the *Old Teſtament*. Which Pains if you ſhall not grudge to take, (ſince to a Mind deſirous of the true Knowledge of *Chriſt*, it is rather true Pleaſure and Joy, than Labour) you will unawares tread in the ſafeſt and moſt certain Way of coming to true Wiſdom. For you will procure *Chriſt* himſelf and his *Apoſtles*, to be your *Teachers* and Inſtructors, and by them you will, like a Child, be brought into Diſcipline, you will be inſtructed, you will be, as it were, led by the Hand to know rightly, how you ought to ſeek and find *Chriſt*, as the Sum and Subſtance of all the *Scriptures*, for the quieting and ſaving of your Soul.

SECT.

SECT. XVI.

That ſingular Profit may be expected from ſuch Compariſons.

WHEN you have, for ſome time, frequented this School of *Chriſt* and of *his Apoſtles*, and being introduced by theſe Maſters into the *Old Teſtament*, that is, *Moſes*, the *Prophets*, and the *Pſalms*, and ſhall have well learnt, like a diligent and attentive Scholar, what Places are chiefly alledged by them, for the Inſtruction and Conviction of Men, concerning the Perſon of the *Meſſiah*, his Office, and Benefits, that Jeſus is he of whom *Moſes* and the *Prophets* have written, to wit, the *Son* of *God*, and the *true Saviour* of the World; then you ought to mark thoſe Places for Fundamentals, or in them to lay a Foundation of a ſure and ſaving Knowledge of *Chriſt*. Which Foundation being rightly laid in the School of *Chriſt* and his *Apoſtles*, you will, in a ſhort time, better apprehend all their Diſcourſes. For you will perceive, in their very Words, and uſual Ways of ſpeaking, that they every where have Reſpect to the *Old Teſtament*, and do, as it were, ſearch into its inmoſt Vitals, through the Conduct of the *Spirit* of Wiſdom, ſo that even one little Word (as *Luther* ſpeaks) ſhall look through all the *Old Teſtament*.

SECT.

SECT. XVII.

That we ought to give ſtrict Attention to all the Words of Chriſt *and his* Apoſtles.

WHEREFORE it is not only moſt neceſſary to lay very carefully the abovementioned Foundation, from the Places quoted out of the *Old Teſtament*, by *Chriſt* and his *Apoſtles*, but you muſt accuſtom your ſelf to attend to, and conſider every Word which they have ſpoken, and examine diligently whence it is taken, and what particular *Emphaſis* it hath; nay, you muſt continually accuſtom your ſelf, by the Help of the Scriptures of the *New Teſtament*, to converſe with *Chriſt* and his *Apoſtles*, as your beſt Friends, and by meditating on their Words and Diſcourſes, to enter upon every Day, as it were a familiar Conference with them.

SECT. XVIII.

That great Diligence is required in this Meditation *on the* Holy Scriptures.

AFTER this manner *David* hath treated the Words of the *Law*, as is to be

be ſeen in the 119th *Pſalm.* Hence he could ſay, * *Mine Eyes prevent the Night-watches, that I might meditate on thy Word.* How much more does it behove us carefully to ponder the Words of the New Covenant, which declare unto us ſo great Salvation? and if God ſo bleſſed the Meditation of *David*, can we think he will deny us his *Grace*? Oh, that the Things we have ſpoken of, were performed with a Mind, humble, docile, and deſirous of divine Grace, with the Bleſſing of *God* always earneſtly implor'd! we ſhould then be good Proficients; digging thus, we ſhould penetrate deep, lay a firm Foundation, and acquire true Wiſdom.

SECT. XIX.

That we ought always to perſevere in Diligence *and* Humility.

FOR he that watcheth for Wiſdom, (ὁ ἀγρυπνήσας, whom the Study of Wiſdom hardly ſuffers to ſleep, but takes away his Reſt) *ſhall quickly be without Care* †. But he that is contumacious and refractory, and behaves not himſelf in this School, with Lowlineſs and Humility, but quickly loaths the heavenly *Manna* of the Words

* *Pſalm* cxix. 148. † *Wiſdom* vi. 6.

of *Chriſt*, the *Apoſtles*, and *Evangeliſts*; that refuſes to examine all Things with a calm Spirit, nor cares to proceed gradually, but preſently aſſumes a haughty Spirit, as thoſe learned Men, who are wiſe according to the Fleſh, are wont to do, ſuch an one will never arrive to any firmneſs and certainty, nor be made a Partaker of *Chriſt*, the very *Subſtance* of the *Holy Scriptures*, to the Delight of his Soul.

IT behoves you therefore to obſerve well the Counſel that has been given you, if indeed you ſeriouſly deſire to ſeek and ſo to find *Chriſt* in the *Scriptures*, that not by unprofitable Science, but by the lively Efficacy of a full and fruitful Knowledge, you may experience him as a true Preſerver and Saviour of your Soul.

SECT. XX.

After a diligent and frequent Peruſal of the New Teſtament, Chriſt will be clearly diſcerned in the Old.

WHEN you have thus rightly learnt to know the *Key* of the Old Teſtament, and are taught by *Chriſt* and his *Apoſtles*, how you ought to uſe this Key to Advantage; then, and not before, you will proceed in proper Order, to the Reading, Medi-

ditation, and more accurate Conſideration of the Old Teſtament; you take as it were a Key with you, as often as you go to the Old Teſtament; you devoutly compare the Old with the New, the Shadow with the Subſtance, the Types with the Antitype, Prophecies with their Completion. Thus you will underſtand for what Reaſon St. *Auguſtin* ſaid, * *The Old Teſtament has no true Reliſh, if Chriſt be not underſtood in it.* On the contrary, you will be ſenſible there is much Joy, Comfort and Delight to be found in the Writings of the Old Teſtament, (eſpecially in reading thoſe Places which were before wearifome, and almoſt irkſome to you) when you perceive *Chriſt* ſo ſweetly depainted there.

SECT. XXI.

That the Old Teſtament reflects Light upon the New.

THE more you are exerciſed in meditating on the New, ſo much the eaſier and quicker will be your Progreſs in the Old Teſtament. And as before you were introduced into the Senſe of the Old Teſtament, by Means of the New, ſo now

* In his ninth Tract on St. John.

Moſes, the *Prophets*, and the *Pſalms*, will, in their Turn, aſſiſt you in acquiring ſo much a more ſolid and accurate Underſtanding of the New Teſtament. The perpetual Harmony and Agreement alſo between the *New* and the *Old Teſtament*, will cauſe in you a (πληροφορίαν) great Fulneſs of Faith, or will certainly very much confirm and encreaſe the Faith you have.

SECT. XXII.

That this may be illuſtrated by Example.

SINCE all Things are better conceived and underſtood by *Example*, than by bare Inſtruction, we will apply the Beginning of St. *John*'s Goſpel, for the Illuſtration of what we have ſaid. For it cannot be denied, but that this particular Scripture is to be reckoned among the moſt admirable, and therefore is wont to be laid as a Foundation in all the Doctrine concerning *Jeſus Chriſt*. Add to this, that it remits us very much to the Old Teſtament, and for the moſt part is eſteemed hard to be underſtood. Indeed it is not my Intention at this Time, to lay before you the univerſal Scope of the *Spirit* in this Place, the Breadth, Length, Heighth and Depth of it, ſince this is neither in any

any Man's Power to perform, (becauſe all the Riches of Divine Wiſdom and Knowledge are hid in it) nor does the View of this plain Inſtruction require a Deduction of the *Myſteries* contained in it, which yet might be made through the Aſſiſtance of Divine Grace.

IN the mean time, ſince my Deſign is to render the Reader's *Meditations* on the Holy Scriptures more eaſy, and eſpecially his Enquiries concerning *Chriſt* himſelf in them, it will be neceſſary to form divers *Meditations* from this Subject, *viz.* the Beginning of the Goſpel of St. *John*, which will be nine.

SECT. XXIII.

The Words of St. John *are recited, on which the* Meditations *are framed.*

HIS Words are theſe, *ver.* 1. *In the Beginning was the Word, and the Word was with God, and the Word was God.* 2. *The ſame was in the Beginning with God.* 3. *All things were made by him, and without him was not any thing made, that was made.* 4. *In him was Life, and the Life was the Light of Men.* 5. *And the Light ſhineth in Darkneſs, and the Darkneſs comprehended it not.* 6. *There*

was a Man sent from God, whose Name was John. 7. *The same came for a Witness, to bear Witness of the Light, that all Men through him might believe.* 9. *He was the true Light which lightneth every Man that cometh into the World.* 10. *He was in the World, and the World was made by him, and the World knew him not.* 11. *He came unto his own, and his own received him not.* 12. *But as many as received him, to them gave he Power to become the Sons of God, even to them that believe on his Name,* 13. *Which were born, not of Blood, nor of the Will of the Flesh, nor of the Will of Man, but of God.* 14. *And the Word was made Flesh, and dwelt among us (and we beheld his Glory, the Glory as of the only Begotten of the Father) full of Grace and Truth.* 15. *John bare Witness of him, and cried, saying, This was he of whom I spake, He that cometh after me, was before me (or was preferred before me) for he was before me.* 16. *And of his Fulness have we all received, and Grace for Grace.* 17. *For the Law was given by Moses, but Grace and Truth came by Jesus Christ.* 18. *No Man hath seen God at any Time, the only begotten Son, which is in the Bosom of the Father, he hath declared him.*

Con-

Concerning theſe Words, now follows the firſt Meditation.

OF the *Divine Simplicity* which St. *John* uſes in the Beginning of his Goſpel.

SECT. XXIV.

That theſe are not the ſublime Words which St. Paul *accounts as alien from the Divine Wiſdom.*

WHAT St. *Paul* writes, 1 *Cor.* ii. 1, 2, 4, 5. holds not good of him alone, but is the true Propriety of all the Apoſtles of the *Lamb*. *I, Brethren*, ſays he, *when I came to you, came not with Excellency of Speech, or of Wiſdom, declaring unto you the Teſtimony of God. For I determined not to know any thing among you, ſave Jeſus Chriſt, and him crucified. And my Speech and my Preaching was not with enticing Words of Man's Wiſdom, but in Demonſtration of the Spirit, and of Power. That your Faith ſhould not ſtand in the Wiſdom of Men, but in the Power of God.* If any one therefore think otherwiſe concerning this Beginning of St. *John*'s Goſpel, he knows not the Mind of St. *John*, who,

lying in the Boſom of *Jeſus*, perfectly learned the true Wiſdom, and pureſt Simplicity of Children. But that he may ſeem to uſe a ſublime kind of Speech, is to be attributed partly to the Sublimity of the Things which he declares, and to the Efficacy and Illumination of the *Holy Spirit*, whereof he had been made Partaker; partly to the Perverſeneſs of the (Ψυχικῦ) natural Man, unable to judge truly of ſpiritual Things. The natural Man, when he hears of *Simplicity*, looks upon it as no better than Ignorance and Fooliſhneſs; whereas indeed the *divine* Simplicity infinitely ſurpaſſes the greateſt Wiſdom of Men. In this Simplicity, the ſpiritual Man conſiders only the Matter itſelf, and is no way ſollicitous about the Loftineſs of Words, and the artificial Ornaments of Speech, which the eloquent of the World are wont to demand. He ſeeks a certain and firm Foundation of Wiſdom, in which he may find true Reſt for his Soul; which Foundation when he has obtained, and reſts ſecurely upon it, the moſt ſimple and common Words, whereby a thing is ſo expreſs'd, as to be beſt underſtood by all, are to him the moſt grateful and agreeable. Thus ought we to think of the Beginning of St. *John*'s Goſpel. Here you have not the exalted Words of Man's Wiſdom, nor a pompous and ela-

elaborate Stile, but the greateſt and cleareſt *Simplicity*, which derogates not at all from the Majeſty and Sublimeneſs of the things themſelves,; nay, the more ſublime the things are which he propoſes, the more ſimple were the Words which he choſe to expreſs them by. For St. *John* was a Teacher of the univerſal Church, who ought ſo to order his Miniſtry for the Intereſt of the Goſpel, that ſimple and ignorant Men, as well as the acute and intelligent, might enjoy the Benefit of it. And indeed it is the juſt Appointment of *God*, that to this very Day the Learned and the Wiſe ſhould admire the Wiſdom of thoſe, who were with *Jeſus*, being ignorant and unlearned Men; as heretofore the Rulers and Elders, and Scribes, and *Annas* the High Prieſt, and *Caiphas*, and as many as were of the Kindred of the High Prieſt, ſeeing the Boldneſs of *Peter* and *John*, and perceiving that they were unlearned and ignorant Men, marvelled at them*. Thus thoſe Things are underſtood to be true which are written: *I will deſtroy the Wiſdom of the Wiſe, and will bring to nothing the Underſtanding of the Prudent. Where is the Wiſe? Where is the Scribe? Where is the Diſputer of this World? Hath*

* *Acts* iv. 5, 9, 13.

*Hath not God made fooliſh the Wiſdom of this World *?*

SECT. XXV.

That great Simplicity may be obſerved in St. John's *Words.*

I F we conſider the very Words of St. *John*, what I pray do we find in them of the *Sublime*? Nay, does he utter a ſingle Word, wherein there is not the greateſt Simplicity? He ſpeaks of *Chriſt* the Son of God, he calls him the *Word*, atteſts he was *in the Beginning*, and that he was *with God*, his moſt beloved Father, before the World was made. And ſince he ſo attributes Eternity to him, as a Divine Property, and nevertheleſs affirms of him *that he was with God*; from whence perhaps it might be collected, that this would claſh with the Unity of God, he preſently obviates this ſiniſter Interpretation of his Words, by ſubjoining, that this *Word* was *God* himſelf, and of the ſame Eſſence with him from the Beginning. Nay, his manner of Speech was ſo very pure and genuine, that he repeats what the Wiſe of this World may not think needful to be repeated: The ſame, *viz.* (this Word) ſaith he, *was in the Beginning*

* 1 *Cor.* i. 19, 20. *Iſaiah* xxix. 14. ch. xxxiii. 13.

ning with God. However, this Repetition is not unneceſſary. For St. *John** throughly underſtood how great Majeſty lay hid in this eternal and incomprehenſible Union of the Eſſence and Will of the *Father* and the *Son*; and ſince by the illumination of the *Holy Spirit*, he had before his Eyes the *Glory* which the *Son* had with the *Father* before the World was. He thus expreſſes the ſame thing in the moſt plain and natural Words: *This Word was in the Beginning with God.* There cannot poſſibly be more vulgar, plain, and ſimple Words than theſe are; but the things contained and involved in them cannot be conſidered with Admiration, but by a meek and calm Spirit, which the *Holy Ghoſt* hath vouchſafed to illuminate; but by reaſon of their Profoundneſs, can never be (throughly) underſtood by any mortal Man. Now let any one alſo conſider the other Words of St. *John*, provided he bring with him an *honeſt* Mind, he cannot well judge otherwiſe of them, but that they are all plain and perſpicuous; for the underſtanding of which, no one ſtands in need of the Arts of the learned Men of this World, but 'tis neceſſary only that a Man ſhould receive theſe Things ſo clearly and plainly laid before his Eyes, with *Faith* and a ſincere Mind, that he ſeek

* *John* xvii. 5.

ſeek for Joy and Comfort from them, and lovingly and thankfully in Spirit and Truth join himſelf with the moſt kind and moſt loving *Son* of *God*, as with eternal Life, and the true *Light*, who did therefore unite himſelf with Humanity, that he might bring Men into the everlaſting and moſt bleſſed Fellowſhip of an incorruptible Life, and of his glorious Light, that they might receive from his Fulneſs, Grace for Grace. A Concern, which, to the Grief of all good People, the learned Men of the World do exceedingly neglect, when they ſtrain all the Strength only of their *natural* Wit, (yet effect nothing by it) to attain to the true Senſe of St. *John*'s Words. It is a ſingular Mercy of God, if they do not ſwerve even from the external Truth, ſo evident before their Eyes, but maintain from thence the Eternal *Divinity*, and the true Humanity of *Chriſt*, together with the Benefits obtained for us by *his Incarnation*. For where they act thus, they do not at leaſt deprive others of the only Foundation of their Safety: but they themſelves will reap no Benefit therefrom, but will one Day find, by ſad Experience, that their *Darkneſs* did not *comprehend the Light*, becauſe they would not obey him, *who would have called them out of Darkneſs into his marvellous Light* *. *I am*

* 1 *Pet.* ii. 9.

am that Light of the World, ſays the eternal *Word* of *God*; *He that followeth me, ſhall not walk in Darkneſs, but ſhall have the Light of Life**. Wherefore, to the attaining this Light of Life, diligent Search, acute Diſputation, literal Science, and external Erudition, avail nothing; but 'tis neceſſary that you follow the *Light* of the World (Jeſus Chriſt) with *Simplicity* of Mind.

SECT. XXVI.

What is to be thought of too many learned Men, who often wreſt theſe Words (of St. John*) from their natural Simplicity, to a manifeſtly wrong Signification.*

IT is meet we ſhould tremble for Fear, and ſtand amazed, when we behold the moſt grievous Judgments of God, *viz.* How he confounds the Underſtanding of the Learned of this World, whilſt many Perſons, not indeed at all deſtitute of a good natural Sagacity and Underſtanding, are ſo offended at the great Simplicity of the Holy Scriptures, that they have found out divers ways of inverting the Senſe of clear Words, and uſe their utmoſt Endeavours to

* *John* viii. 12.

to deny their plain Meaning, draw them to a foreign Senſe, or accommodate them to the Taſt of their corrupt Reaſon, altho' the Words themſelves be ſo manifeſtly perſpicuous, as even to glare in their Eyes. The Example of thoſe Men, who look upon theſe Words of St. *John* as *divinely inſpir'd*, and nevertheleſs impugn the *eternal Divinity and Majeſty* of our Lord *Jeſus Chriſt*, ought to render us cautious and circumſpect, that we do not pervert the Holy Writings to our own Deſtruction; on the contrary, that we ſtrive with the greater Earneſtneſs to receive the *plain* Truths of *God* with plain and honeſt Hearts, and earneſtly pray to *him* for the true Senſe thereof, that in his Light we may ſee Light.

SECT. XXVII.

That there are known Examples of Rationaliſts having been effectually ſtruck and convinced by this Simplicity of the Words of St. John.

SOMETIMES the great Simplicity of Words breaks through all the Bars and Obſtacles of corrupt Reaſon, and earthly Wiſdom, ſo that it takes away from Men all Contradictions, or at leaſt holds it as

it

it were down, by a ſuperior Force. Thus *Theophilus Spizelius*, in his *Scrutiny of Atheiſm*, has recorded of a certain * Man fallen into Atheiſm, or at leaſt an idle Neglect and Contempt of a Deity; that upon reading only the former Words of St. *John*'s *Goſpel*, which he light upon by Chance, or rather by the merciful Guidance of God's Providence, reflected with great Compunction on the miſerable and dan-

* This was *Franciſcus Junius*, a moſt noted Divine among the Reformed, who (in his Life, premiſed before his Theological Works printed at *Geneva*, 1705, in fol. *p.* 10.) relates at large, that when he was a young Man, he fell under a moſt grievous Calamity, *viz. Atheiſm*, by the Boldneſs of others, and his own Imprudence, and was ſo far gone in it, that his Mind was become hardened and inſenſible. But how he got out of it, he tells us *p.* 11. in theſe Words: I happened to open that Book called the *New Teſtament*, which was freely offered to the World from God: The Thing that immediately preſented itſelf to my View, whilſt I was buſied about another Matter, was that moſt auguſt Chapter of St. *John* the Evangeliſt and Apoſtle: *In the Beginning was the Word*, &c. I read part of the Chapter, and, during the Time, was ſo inwardly agitated and affected, as preſently to perceive, that the Divinity of the Argument, and the Majeſty and Authority of the Writing, did far excel all the lofty Strains of human Eloquence; my Body trembled, my Mind was aſtoniſhed, and all that Day I was ſo diſquieted, that I hardly knew what I was. *O Lord my God*, Thou didſt remember me, according to thy infinite Mercy, and didſt receive *the loſt Sheep into thy Flock*. From that time, when it had thus pleaſed *God*, by the Influence of his *Holy Spirit*, to ſtrike ſo powerfully upon me, I began to read and treat other Subjects with greater Coldneſs and Indifference, but to think oftner, and to be more earneſtly converſant about pious Matters. Compare herewith the *Hiſtory* of *Atheiſm*, written by Mr. *Jenkin Thomas Philipps*, cap. xi. §. 2. where theſe Words of *Junius* are alſo alledged.

dangerous Condition of his Soul, and turned himſelf truly to the eternal and living *God*. Glory be to the infinite (Φιλανθρωπία) or Love of God our Saviour, who leaves not himſelf unatteſted, even to thoſe who ſeem moſt alienated from him.

AND I may add, that this Relation of *Junius* is alſo copiouſly recited, in an excellent and uſeful Book of the late pious and learned Dr. *Joſiah Woodward*, called *Fair Warnings to a careleſs World*, very worthy to be read by all that have any Curioſity to know the Sentiments of great Men, relating to Things of the greateſt Importance.

SECT. XXVIII.

That the Mind of St. John *was ſo humble and honeſt, that we may from thence conclude his Words proceeded from the greateſt Simplicity.*

BUT if any would know the great Humility, the ſweet Simplicity, and Child-like undiſguiſed Sincerity, in the Words of St. *John*, it is neceſſary that he implore and receive *God*'s *Grace* and Mercy, that he may look into the ſubmiſſive, humble and

and gentle Mind of the *Diſciple* of our *Lord*, and from thence judge of his whole Diſcourſe. Surely the Breaſt of this Diſciple was ſo repleniſhed with the unfeigned Love of the *Son of God*, that his Spirit ſeemed intent on nothing elſe, than how he ſhould moſt deeply imprint on hir Mind, the *Glory*, the *Majeſty*, and the Fulneſs of *Divine* Grace and Truth, that was in the *only begotten Son* from his *Father*; and by the Benefit of this moſt bleſſed Knowledge, ſhould be more and more united to him. Therefore as this moſt ardent Love, which St. *John* had for him, who had *loved him from the Beginning unto the End* *, led him into a more profund Contemplation of his *Glory*, and cauſed him to forget, as it were, every thing elſe, for the dear *Love* he bore to him alone; ſo he had nothing nearer, nothing dearer to him, than how he ſhould declare his *Glory* unto all Mankind. How therefore could this moſt flagrant Love of his towards our *Saviour*, permit him to uſe any ſublime Words (above our Capacity) or render the Thing itſelf difficult and obſcure? But this *Love* rather ſuggeſted to him the Uſe of the plaineſt, and moſt intelligible Words, that ſo every one might underſtand him; and unleſs Men would peeviſhly reſiſt the Operation

* *John* xiii. 1.

of the *Holy Spirit*, they might obtain the ſame moſt precious *Faith*, for the Deliverance of their Souls from the Kingdom of Darkneſs, and the Tranſlation of them into the Kingdom of the *Son* of *God*.

SECT. XXIX.

Why this Simplicity of St. John *is a little more largely propoſed to Conſideration.*

BUT we have therefore entred upon this Meditation concerning the Simplicity of St. *John*'s Words, becauſe Things are almoſt come to that paſs, that learned as well as unlearned Men, do as it were ſtartle at them, and take them for ſublime Words, which are hard to be underſtood, and clouded with ſuch Obſcurity and Darkneſs, that only the moſt excellent and moſt ſubtle Wits ſhould be exerciſed in the Interpretation of them. Certainly this Error carries with it no ſmall Detriment, and therefore nothing is more requiſite, than that we ſhould recommend to humble Minds the great Simplicity of the Divine Word, (tho' there is ſuch a Veil over the Eyes of the Learned, that they will not acknowledge it.) *Ho!* * *cries Wiſ-*

* *Iſaiah* lv. 1, 2, 3.

Wiſdom, every one that thirſteth, come ye to the Waters, and he that hath no Money, come ye, buy and eat, yea, come, buy Wine and Milk without Money, and without Price. Wherefore do ye ſpend Money for that which is not Bread? and your Labour for that which ſatisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your Soul delight itſelf in Fatneſs. Incline your Ear, and come unto me, hear and your Soul ſhall live, and I will make an everlaſting Covenant with you, even the ſure Mercies of David.

SECT. XXX.

A Prayer to Chriſt *for the true Knowledge of the* Simplicity *and Perſpicuity of the* Holy Scriptures.

O *Lord*, open Thou our Eyes, that we may diſcern the moſt pure Simplicity of thy Word, leaſt, whilſt vainly boaſting of its Clearneſs, we may, in reality, find it cloudy and obſcure. Grant that we may rightly attend to thy *Word*, as to a Light ſhining in a dark Place, (where not thy Word, but the Place is dark) yea, do Thou Thyſelf ſhine in our Hearts, ſhine in them as the true Day, ariſe in us like the Mor-

ning Star, that we may, in thy Light, ſee the ſerene Light of thy Words, which are Spirit and Life. Do Thou incline our Ears to hear, and take away the Veil from our Hearts, that we may, like Thine own little Sheep, hear Thy Voice, and the Voice of Thy Servants, and may follow Thee. Deſtroy all the Arts of Men, which pervert Thy Word, and hinder us from coming to a clearer Knowledge of Thee. But reſtore the Simplicity of Thy old faithful Servants, who did with great Humility of Mind acknowledge the *Wiſdom* of God, hidden in a Myſtery; and did therein, with ſo ſtrong and firm a Faith, receive Thee as the *Lord* of *Glory*, that they eſteemed it matter of great Joy, when they had an Opportunity of glorifying Thee by their Death. Grant, O ſweeteſt *Saviour*, that we alſo may be ſo taught of God, to come unto Thee, (which is the one only and true Knowledge) that we may rightly and ſavingly underſtand Thy *Word*.

The

The Second Meditation.

IN which the Beginning of St. *John*'s Goſpel is compared with the Beginning of the Book of *Geneſis.*

SECT. XXXI.

That St. John, *in the Beginning of his Goſpel,* doth refer *to the Beginning of* Geneſis.

PRAY what can be more evident than that St. *John*, in the Beginning of his Goſpel, had his whole Mind intent upon the Beginning of the firſt Book of *Moſes? Moſes*, in deſcribing Eternity, when nothing was yet made, and Time was not begun, ſaid, *In the Beginning.* St. *John*, in like manner, lays hold of this Word, and begins his Goſpel with it; as if he would ſay, what then was in the Beginning, of which *Moſes* ſpeaks? *In the Beginning*, ſays he, *was the Word.* For when there was nothing as yet made, to whom, or with whom *God* could ſpeak, it is immediately ſaid: And *God ſaid*; wherefore as *Moſes* places the word, *ſaid*, next to *God*, (as a word which is in the Mind, is neareſt to the Man) ſo St. *John*

likewiſe ſays, the *Word was with God*, ver. 1. But ſince Man (ſuch is the Blindneſs of his Mind) knows nothing but of the human and imperfect word, and therefore eaſily forms ſuch an Idea to himſelf concerning the *Word of God*, as he does, concerning the word of a Man; therefore St. *John* interprets the Words of *Moſes*, ſaying, *that Word was God*, that is, you muſt not think either that this *Word* was *not God*, or that there muſt needs be *two Gods*; for that Word was of the ſame Eſſence with God, and ſo was itſelf in the Beginning, and from all Eternity, by an indiſſoluble Eſſence, *with God*. Moreover, as *Moſes* alſo teſtifies through that whole Chapter, that all Things were created by the *dicere*, or *Word of God*, ſo *John* alſo ſpeaks, in like manner: *All Things were made by him, and without him was not any thing made that was made.* And as *Moſes* ſaid, *And the Spirit of God moved upon the Face of the Waters*, ſo the Spirit in St. *John* teſtifies, that this enlivening and fertiliſing Motion or Incubation of the *Divine Spirit*, or all Life and univerſal Origin of Life, *is in the Word*; as *Moſes* alſo affirms, that all created living Things were produced by the *dicere*, or *Word of God*. When *Moſes* ſpeaks of the Light, which

was

was made by *God*'s ſaying, *And* that God ſaw this Light was good*; St. *John* teſtifies that the *true Light*, and the Origin of all Light, is no other but that eſſential *Word of God*, with whom, if that created Light be compared, it will be only a Shadow, an outward Figure and Repreſentation. When *Moſes* ſays, *the Earth was without Form and void, and Darkneſs was upon the Face of the Deep:* but that *God created the Light, and divided the Light from the Darkneſs; calling the Light Day, and the Darkneſs Night:* St. *John* writes thus, *The Light ſhineth in Darkneſs, but the Darkneſs comprehended it not*, even as the Night does not comprehend the Day. And becauſe St. *John*'s Concern was ſo much about the new Creation, whoſe Image and Figure the firſt Creation was, he had before his Eyes the 7*th* verſe of the 2*d* chap. of *Gen.* where it is ſaid, *The Lord God breathed into Man's Noſtrils the Breath of Life, and Man became a living Soul.* Therefore ſaith St. *John*, *In the Word was Life, and the Life was the Light of Men. That was the true Light which lighteth every Man that cometh into the World.* From theſe few Things it may be ſeen, That the ſame *Word of God*, which ſpake by *Moſes*, does likewiſe interpret *Moſes* by St. *John*. But

* *Let there be Light.*

by this ſhort comparing of *Moſes* and St. *John*, the whole is far from being unfolded; but theſe Collations compriſe a great deal more; for the Words are plain, and agree ſo exactly, that every one is able to ſee and underſtand they do ſo; but the Myſteries lying hid in them, are profound, nor can they be throughly exhauſted.

SECT. XXXII.

A Prayer to be joined with this comparing of Moſes *and* John.

GRANT to us, *O Lord Jeſus*, moſt mercifully that ſame Spirit of Thine, which equally ſpake and uſed the ſame Language in the Old and New Teſtament; may it be with us, and abide with us for ever, that by this divine Aid, we may attain the true Senſe of thy Word. *Amen.*

The

The Third Meditation.

IN which the Beginning of St. *John*'s Goſpel is compared with other Places of Scripture, of the Old and New Teſtament.

SECT. XXXIII.

That theſe Words of St. John *may be alſo explained by other Places of the Old and New Teſtament.*

THESE Words of St. *John* may firſt and chiefly be compared with *Prov.* viii. where the *Wiſdom of God* ſpeaks thus, *ver.* 22, &c. " The Lord poſſeſſed me in " the Beginning of his Way, before his " Works of old. I was ſet up from " everlaſting, from the Beginning, or " ever the Earth was. When there were " no Depths, I was brought forth, when " there were no Fountains abounding " with Water. Before the Mountains " were ſettled, before the Hills, was I " brought forth. While as yet he had " not made the Earth, nor the Fields, " nor the higheſt Part of the Duſt of " the World. When he prepared the " Heavens, I was there; when he ſet a " Com-

" Compaſs upon the Face of the Deep:
" When he gave to the Sea his Decree,
" that the Waters ſhould not paſs his
" Commandment, when he appointed
" the Foundations of the Earth: Then
" I was by him, as one brought up with
" him: and I was daily his Delight, re-
" joicing always before him. Rejoicing
" in the habitable Part of his Earth, and
" my Delights were with the Sons of
" Men. Now therefore hearken unto
" me, O ye Children, for bleſſed are they
" that keep my Ways. Hear Inſtruction,
" and be wiſe, and refuſe it not. Bleſ-
" ſed is the Man that heareth me, watch-
" ing daily at my Gates, waiting at the
" Poſts of my Doors. For whoſo findeth
" me, findeth Life, and ſhall obtain Fa-
" vour of the Lord". Theſe Words, B. *John Arndius* (with many others) has compared with the Words of St. *John*, after this manner, as St. *John* ſays: *In the Beginning was the Word:* ſo the *Wiſdom of God* ſays: *The Lord poſſeſſed me in the Beginning of his Way. I was ſet up from everlaſting, from the Beginning, or ever the Earth was.* 2. As St. *John* ſays: *And this Word was with God:* ſo the *Wiſdom of God* ſays in this Place: *The Lord poſſeſſed me in the Beginning of his Way, before any Time began, when there were no Depths, I was brought forth,*

when

when there were no Fountains abounding with Water, before the Mountains were ſettled, when he eſtabliſhed the Clouds above. 3. As St. *John* ſays, *All Things were made by him:* ſo ſays the *Wiſdom of* God: *When he laid the Foundations of the Earth, then I was the Framer thereof with him.* 4. As St. *John* ſays: *In him was Life:* ſo here Wiſdom ſays: *He that findeth me, findeth Life.* 5. As St. *John* ſays: *The Word was made Fleſh, and dwelt among us:* ſo here ſays the Wiſdom of God: *I rejoiced in the habitable Part of the Earth, and my* Delights *were with the Sons of Men.* 6. Again, As St. *John* ſays: *And we beheld his Glory, the Glory,* I ſay, *as of the only Begotten of the Father:* ſo here ſays the Wiſdom of God: *He that findeth me, ſhall obtain Favour of the Lord.* 7. He whom *Solomon* calls, the *eternal Wiſdom,* St. *John* calls the *eternal Word of the Father*; for the *Word,* by which all Things were made, is the eternal Wiſdom of *God,* and eternal Wiſdom is the *Word:* and both ſpeak with one Mouth and Spirit, and moſt ſweetly and mutually confer together, as *Pſalm* lxxxv. teſtifies, that Kindneſs and Faith *are met together,* that is, *Truth and Mercy.* For *Truth* here meets with *Mercy,* viz. the Truth of the Promiſes of the Old Teſtament, meets with Mercy, or that *Mercy,* which

which God has manifeſted to us by the *Incarnation of his Son*; both do, as it were, mutually meet in *Chriſt*; therefore St. *John* declares, *that Chriſt is full of Grace and Truth.*

SECT. XXXIV.

Other Places of Scripture tending to illuſtrate this Matter.

BESIDES this remarkable Place itſelf, every one of St. *John*'s Words might be eaſily compared with peculiar Places of the Holy Scriptures, and illuſtrated from them. Like as St. *John* ſaith: *In the Beginning* [was the Word] ſo *Micah* ſaith, chap. v. ver. 2. *whoſe goings forth have been from of old* [from the Beginning] *from everlaſting*. *Iſaiah* thus introduces him, chap. xliv. ver. 6. *Thus ſaith the Lord, the King of Iſrael, and his Redeemer, the Lord of Hoſts, I am the firſt, and I am the laſt, and beſides me there is no God*; which Words may alſo be compared with *Iſaiah* xli. 4. chap. xlviii. 12. *Rev.* i. 17. chap. xxii. 13. and *Pſalm* cii. ver. 24, 25, 26. 27, 28. Thus it is ſpoken of him; *I ſaid, O my God, take me not away in the midſt of my Days: thy Years are throughout all Generations. Of old haſt thou laid the Foundation of the*

the Earth: and the Heavens are the Work of thy Hands. They ſhall periſh, but thou ſhalt endure: yea, all of them ſhall wax old like a Garment; as a Veſture ſhalt thou change them, and they ſhall be changed. But thou art the ſame, and thy Years ſhall have no End. The Children of thy Servants ſhall continue, and their Seed ſhall be eſtabliſhed before thee. With which Words may likewiſe be compared *Heb.* i. 11, 12. In which Place, not only the *Eternity* of the *Son of God*, but alſo the *Omnipotence*, aſcribed to him from the Creation of Heaven and Earth, are both confirmed and clearly explain'd; which Things St. *John* alſo ſays: *All things were made by him, and without him was not any thing made that was made.* And further, *He was in the World, and the World was made by him*; which St. *Paul* very emphatically and fully thus expreſſes: *Who is the Image of the inviſible God, the Firſtborn of every Creature. For by him were all things created that are in Heaven, and that are in Earth, viſible and inviſible, whether they be Thrones, or Dominions, or Principalities, or Powers; all Things were created by him, and for him. And he is before all Things, and by him all Things conſiſt* *. When the *Son of God* is by St. *John*

* *Col.* i. 15, 16, 17.

John called the *Word*, it is conſonant to *Pſalm* xxxiii. 6. *By the Word of the Lord were the Heavens made; and all the Hoſt of them by the Breath of his Mouth.* With which Place may alſo be compared 1 *John* i. 1. v. 7. *Apoc.* i. 2. chap. xix. 13. *Heb.* iv. 12, 13. In the Epiſt. to the *Heb.* chap. i. 3. he is ſtiled, *The expreſs Image of his Perſon,* (τῆς ὑποστάσεως) in the ſame Senſe wherein the *Word of God* is here taken. But he is alſo therefore called the *Word of God*, becauſe all Revelation is made in and by the Son. Hereto belong the Words of *Hoſea*, chap. xii. 10. ſaying in which Chriſt, the Angel, with whom *Jacob* acted as a Prince, *who is the Lord God of Hoſts, the Lord is his Memorial*, ver. 5. ſaith, *I have ſpoken by the Prophets, and I have multiplied Viſions, and uſed Similitudes.*

When he is called by St. *John*, chap. i. 18. ὁ ὢν, which *is* [in the Boſom of the Father;] *that was*, ver. 1, 2, 9, 10. *and that cometh*, ver. 9. (which is to be referred to the antecedent Word *Light.*) All theſe Things are comprehended in *Apoc.* i. ver. 4, 8. where it is ſaid: *Who is, and who was, and who is to come.* When St. *John* ſays: *In him was Life, and the Life was the Light of Men*; in like manner,

ner, *Pſalm* xxxvi. 9. Life and Light are joined together; *with thee is the Fountain of Life, in thy Light ſhall we ſee Light.* Who is that Fountain or Origin of Life? And wherefore is this Origin of Life ſaid to be with *God*? Is it not the *Word*, which is with *God*, and which is the Life, ſo indeed, as *that Life is the Light of Men*? therefore *David* ſaid, *In thy Light we ſee Light.* Thus likewiſe in other Places he joins together Light and Life, and from thence fetches moſt effectual and greateſt Comfort. *The* * *Lord is my Light and my Salvation, whom ſhall I fear? The Lord is the Strength of my Life, of whom ſhall I be afraid?* Our Saviour himſelf joins them both together: † *I am the Light of the World; he that followeth me, ſhall not walk in Darkneſs, but ſhall have the Light of Life.* Moreover our *Saviour* is ſaid to be the *Life* and the *Light* ‡. And that we may underſtand, what the faithful Children of *God* in the *Jewiſh* Church have obſerved, that the Prophets propheſied of a certain, ſingular, and eminent Light, which was more than a barely illuminated Man, (tho' ſuch an illuminated Man alſo is uſually called *Light*, becauſe the Divine Light is in him, and others ſtill im-

* *Acts* xiii. 47. *Luke* i. 79. *Pſalm* xxvii. 1. † *John* viii. 12. ‡ *John* xiv. 6. *Luke* ii. 32. *Iſaiah* xlix. 6.

immerſed in the Darkneſs of Sinners, are enlightened by Means of that Light) St. *John* ſtiles him not merely Light, but with a peculiar Emphaſis, the *Light of Men*, that is, with which no other Light can be compared, and which diffuſes its Splendor over all Mankind; nay, he here makes mention of that very Man, who he knew was called by *Chriſt* himſelf, *a burning and a ſhining Light* *. For altho' *John* the *Baptiſt* was in no wiſe a falſe, but altogether a true *Light*, foraſmuch as being internally kindled by a divine Fire, he gave forth a Luſtre truly divine; yet in this Place, he utterly (as it were) rejects *John* the Baptiſt, and ſays, *He was not that Light, but was ſent, that he might bear Witneſs of that Light*; as if he ſhould ſay, altho' *John* was *the greateſt of thoſe that are born of Women*, and was ſo great a Miniſter of God, that from thence all Men took Occaſion to eſteem him for the *Meſſiah* or *Chriſt*; yet there is no Account at all to be made of that Light, when compared with *Chriſt*, ſince in this Place the Enquiry is of the Origin of all Light, eſſential Light, eternal Light, the *Light of Life*, from which *John the Baptiſt* received both his *Light* and *Life*. The Faithful are alſo called by *Chriſt* himſelf and his Apoſtles, *the Light*

* *John* v. 35.

Light of the World *; *Light in the Lord* †; *Yea, ſhining as Lights in the World* ‡. Like *Lights in the Firmament of Heaven*, which *God* created the fourth Day, *to give Light upon the Earth* ‖. But the Holy Scriptures call *Chriſt* the *Sun*, as *Malachi* ** on this Subject propheſies; *Unto you that fear my Name, ſhall the Sun of Righteouſneſs ariſe, with Healing in his Wings.* Therefore, to this *Sun* is aſcribed all Illumination; as St. *Paul* †† thus ſummarily comprehends the Prophecies of the Prophets concerning this great Light: *Wherefore he ſaith, Awake thou that ſleepeſt, and ariſe from the Dead, and Chriſt ſhall give thee Light.* To this Light, he aſcribes his own, and the Illumination of others; which alſo overſpread the Face of *Moſes* ‡‡ with a typical Brightneſs: to which alſo are to be referred, what *Job* ſays, Ch. iv. 18. *He gave Light to his Angels*; *(hath ſhined in their Hearts*, 2 Cor. iv. 6.) otherwiſe, they are liable to be darkned, like the Moon, when it borrows not its Light from the Sun. Moreover, *John* teſtifies of Chriſt, that *He came unto his own.* If we compare This with the Old Teſtament, we ſhall eaſily ſee what is to be underſtood by *his own*; תו

* *Matt.* v. 14. † *Epheſ.* v. 8. ‡ *Phil.* ii. 15.
‖ *Gen.* i. 15. ** *Mal.* iv. 2. †† *Epheſ.* v. 14.
‡‡ *Exod.* xxxiv. 30. 2 *Cor.* iii. 7.

Idea. For the *Lord* ſays by *Moſes*, * *I will ſet my Tabernacle amongſt you*, (the Sons of *Iſrael*) *and my Soul ſhall not abhor you. And I will walk among you, and will be your God, and ye ſhall be my People.* And in another Place † the Lord ſays, *If ye will obey my Voice indeed, and keep my Covenant, then ye ſhall be a peculiar Treaſure unto me, above all People: for all the Earth is mine. And ye ſhall be unto me a Kingdom of Prieſts, and an holy Nation.* From this Compariſon, it manifeſtly appears, who it was that ſpake to the Children of *Iſrael* at that time; and who called them his People, and his Propriety; and who He is, whoſe Voice they ought to obey ‡. That is, it appears that St. *John* knew by the Holy Spirit, that this was *Chriſt*, the *Son of the bleſſed God*; as he who made the whole World, and ſo had Dominion over all People: But when the World, in its Darkneſs, did not, and would not comprehend him, Darkneſs and Ignorance overſpreading the Nations of the Earth; that he ſelected one People out of all the reſt, the Children of *Iſrael*, to be his own peculiar People; to the End that Light ſhould ſo ſhine and glitter among them, that other People alſo might come to this Light, and be made Partakers

* *Lev.* xxvi. 11, 12. † *Exod.* xix. 5, 6
‡ *Exod.* xxiii. 21, 22.

kers of the Splendor of it. That therefore *Moſes* and the *Prophets* bore witneſs of him, as of the true *Light*. Yea, that for this Reaſon, he at length came himſelf to this his peculiar People, that He might no longer ſpeak to them by his *Prophets*, but offer his own Voice to be heard by Them, and try whether they would acknowledge him for that Perſon, whom their Fathers expected ſhould come; and ſo by obeying his Voice truly, and not in Appearance only, (the ſame which *Moſes* had inculcated upon Them *) They might become his People, his *Peculium*, and proper Sheep; to wit, the true *Iſrael* of *God*. When, † moreover, *John* teſtifies of the *Son* of *God*, that *as many as received him, to them gave he Power to become the Sons of God*. The Old Teſtament, in like manner, affirms this: For it is ſaid in *Iſaiah*, ‡ *One ſhall ſay, I am the Lord's; and another ſhall call himſelf by the Name of* Jacob: *and another ſhall ſubſcribe with his Hand, unto the Lord, and ſirname himſelf by the Name of* Iſrael. And in the || *Pſalms*, *From the Womb of the Morning, thou haſt the Dew of thy Youth:* By which Words, this holy Offspring, this People of *Melchiſedeck*, both in relation to their Multitude,

* *Deut.* xviii. 15. † *John* x. 4, 14, 26, 27, 28. 1 *Pet.* ii. 9. *Gal.* vi. 16. ‡ *Iſa.* xliv. 5. || *Pſal.* cx. 3.

titude, and to their Divine Original (even as *Manna)* is *deſcribed. To which *Iſaiah* agrees, ſaying, † *Shall I bring to the Birth, and not cauſe to bring forth, ſaith the Lord? Shall I cauſe to bring forth, and ſhut the Womb? ſaith thy God:* Which Words afford Light alſo to the Divine Birth, ſpoken of *John* i. 14. where that Evangeliſt atteſts of the *Word*, that it *dwelt among us*; or, that by his taking of Fleſh, He did as it were pitch a Tabernacle among us for himſelf. The ſame was denoted in the Old Teſtament, when it was thus ſaid of the Tabernacle; ‡ *Then a Cloud covered the Tent of the Congregation, and the Glory of the Lord filled the Tabernacle. And* Moſes *was not able to enter into the Tent of the Congregation, becauſe the Cloud abode thereon, and the Glory of the Lord filled the Tabernacle. And when the Cloud was taken up from over the Tabernacle, the Children of* Iſrael *went onward in all their Journeys: But if the Cloud were not taken up, then they journey'd not till the Day that it was taken up. For the Cloud of the Lord was upon the Tabernacle by Day, and Fire was on it by Night, in the ſight of all the Houſe of* Iſrael, *throughout all their Journeys.* The ‖ Children of *Iſrael* were

* *Exod.* xvi. 13, 14.
‡ *Exod.* xl. 34—38.
† *Iſa.* lxvi. 9.
‖ *Numb.* ii. 2—25.

were to pitch their Tents towards the Eaſt, the South, the Weſt, and the North: But all theſe Tents of the Children of *Iſrael* were placed over againſt the Tent of the Congregation. But the *Levites*, *Numb.* viii. 6, *&c.* had their Tents round about the Tabernacle of Teſtimony, and the Lord inhabited the Tent of the Congregation in the midſt of them, that he might ſanctify them. The Words of *Baruch* * agree alſo with the Words of *John*; *Afterward he* [*Wiſdom*] *did ſhew himſelf upon Earth, and converſed with Men*: With which Words compare the whole xxiv^th^ Chapter of *Eccleſ.* When *John* ſays, *We beheld his Glory*; this puts us well in mind of *Moſes*'s Prayer to the Lord, *Exod.* xxxiii. 18, 19. *I beſeech Thee, ſhew me thy Glory.* To whom the Lord anſwers, *I will make* (**כל טובי**) *all my Goodneſs paſs before Thee; and I will proclaim the Name of the Lord before Thee.* And *Exod.* xxxiv. 5, 6. this Word of the Lord was fulfilled; for the Lord deſcended in a Cloud, and ſtood with him there, and proclaimed the *Name of the Lord. And the Lord* (whom the Lord himſelf had called *All his Goodneſs*, which he had promiſed he would make to paſs before *Moſes*, chap. xxxiii. 19.) *paſſed by before him, and proclaimed, The Lord, the*

* Chap. iii. 37.

Lord God, merciful and gracious, long-ſuffering, and abundant in Goodneſs and Truth. To this Proclamation of the *Lord*, *Moſes* boldly appealed, *Numb.* xiv. when the People had grievouſly offended *God*. *And now*, ſays he, *ver.* 17, 18. *I beſeech thee, let the Power of my Lord be great, according as thou haſt ſpoken; ſaying, The Lord is long-ſuffering, and of great Mercy, forgiving Iniquity and Tranſgreſſion, and by no means clearing the Guilty, viſiting the Iniquity of the Fathers upon the Children, unto the third and fourth Generation. Pardon, I beſeech thee* (he adds, *ver.* 19. becauſe he had acknowledged Mercy and Forgiveneſs of Sins in the Lord, as he had been taught by the Lord himſelf, who was manifeſted to him) *the Iniquity of this People, according to the greatneſs of thy Mercy, and as thou haſt forgiven this People from Egypt, even until now.* The *Lord* alſo heard theſe Prayers made to him, in the Name of the *Lord*, (that is, *Chriſt*) ſaying; *I have pardon'd according to thy Word*, ver. 20. *David*, who endeavour'd to know from *Moſes* the *Lord* and *Chriſt*, who, according to the Promiſe of *God*, ſhould * be one Time born a Man, of his Seed; did not pretermit this Teſtimony, deliver'd by *God* concerning his Son: and rightly conſider'd, that it was not ſo much *Moſes*,

* 2 *Sam.* vii. 1 *Chron.* xxviii.

Moſes, as the *Lord*, who there ſpake: *The Lord*, ſays he, * *made known his Ways to* Moſes, *his Acts to the Children of* Iſrael. *The Lord is merciful and gracious, ſlow to Anger, and plenteous in Mercy* †. But as *Moſes*, when the *Lord* made his *Glory*, that is *Chriſt*, to paſs before his Face, did chiefly acknowledge his Grace and Truth, or his Faithfulneſs; ſo *John* alſo teſtifies, that himſelf, and the other Diſciples and Believers, had ſeen the *Glory* of the *Word* Incarnate, as it were the *Glory of the only begotten Son of the Father, full of Grace and Truth.* And thus alſo *David*, by the *Holy Spirit*, perceived the Manifeſtation of the *Son of God* in the Fleſh; wherefore he thus begins the lxxxix^th *Pſalm: I will ſing of the Mercies of the Lord for ever; with my Mouth will I make known thy Faithfulneſs to all Generations. For I have ſaid, Mercy ſhall be built up for ever: thy Faithfulneſs ſhalt thou eſtabliſh in the very Heavens.* But that it may be underſtood, that the Pſalmiſt ſpeaks of no other but the *Meſſiah*, who was promiſed to him by the *Lord*; he preſently ſubjoins a Divine Anſwer: *I have made a Covenant with my Choſen; I have ſworn unto* David *my Servant. Thy Seed will I eſtabliſh for ever,*

* *Pſalm* ciii. 7, 8. † *Pſalm* lxxxvi. 5. *Pſalm* cxlv. 8.

and build up thy Throne to all Generations. Selah. And *ver.* 24. he reiterates the Mention of *Truth* and *Grace*; by which Words, the Glory of the *Meſſiah* is briefly comprehended. *But my Faithfulneſs and my Mercy ſhall be with him, and in my Name ſhall his Horn be exalted.* In the cxviiith *Pſalm*, *David* praiſes *Chriſt*, as the Conſolation of all Nations, from the ſame Foundation of the Revelation made unto *Moſes*: *O praiſe the Lord, all ye Nations, praiſe him all ye People*; *for his merciful Kindneſs is great towards us, and the Truth of the Lord endureth for ever.* Concerning this Grace and Truth, *David* in many other Places, and with him alſo the *Prophets*, ſang. But when *John* ſays, *The Law was given by* Moſes, *but Grace and Truth came by Jeſus Chriſt*; he thereby remits us to *Deut.* xviii. where *Moſes* brings to the Remembrance of the People of *Iſrael*, what they deſired of the Lord their God in *Horeb*, in the Day of the Congregation, ſaying, *Let me not hear again the Voice of the Lord my God*; *neither let me ſee this great Fire any more, that I die not.* And he remits us to what the *Lord* anſwer'd to *Moſes*: *They have well ſpoken that which they have ſpoken. I will raiſe them up a Prophet from among their Brethren, like unto thee*; *and will put my Words in his Mouth, and he ſhall ſpeak*

ſpeak unto them all that I ſhall command him. Theſe Words *John* explains to us, whilſt he oppoſes, and teſtifies of *Moſes* and *Chriſt* together; *Moſes*, as indeed a great *Prophet* of *God*, delivering the Law to the Children of *Iſrael*; but ſuch a Law, as was an intolerable Yoke unto Men intangled in Sin, and which, when it alſo threatned a Curſe to the Violators of it, was to them a dreadful Voice; therefore *God* promiſed them *another Prophet*, in whom he would diſcover and make known his Love, Grace, Favour, and his eternal Faithfulneſs and Truth unto Men; that Men might be led to the Knowledge of his ineffable Love, and by the Benefit of this Knowledge, might be brought to the true *Love* of *God* and their *Neighbour*, which is *the fulfilling of the Law*. *John* calls *Chriſt*, *the only begotten Son, who is in the Boſom of the Father*; by this Appellation, he has a reſpect to Him, whom *Solomon* the King brings in ſpeaking thus: *Then* * *I was by Him, as one brought up with Him: and I was daily his Delight, rejoicing always before Him:* as the Words properly ſound in the *Hebrew*; and as I obſerved before, when I compared them with the Words of *John*.

SECT.

* *Prov.* viii. 30.

SECT. XXXV.

What Benefit may be hoped for from ſuch Meditations and Compariſons.

ALL we have hitherto offer'd, in comparing the Words of St. *John* with other Places of Holy Writ, may be looked upon as a weak and faint Inſtruction, ſuch as every one ſhould make the firſt Subject of his Meditations on St. *John*'s Words. For if the Reader will perſiſt in the Way now chalk'd out to him, he will eaſily find himſelf to be led from one Scripture to another; and the Conſideration of Divine Truths ſo perfectly agreeing together, will yield the more Pleaſure and Delight, Certainty, Efficacy, and Conviction, the longer he ſhall perſevere in ſuch Meditation. Nevertheleſs, even in theſe Exerciſes, Divine Grace is the great Thing to be relied on, which for this End is furniſh'd from above, and therefore always to be ſought for to *Almighty God.*

SECT.

SECT. XXXVI.

A Prayer for the opening the Eyes of our Minds in this important Concern.

" O LORD, grant that the Treaſures
" of Wiſdom and Knowledge, which are
" hid in *Chriſt Jeſus*, may be laid open
" unto us; and altho' our Underſtanding
" in this Life be weak and imperfect, yet
" do Thou, as an indulgent Father, vouch-
" ſafe to ſtrengthen and confirm our *Faith*,
" by the Manifeſtation of thy *Truth*, more
" and more. But eſpecially we beſeech
" Thee moſt effectually to convince our
" Minds, that all thy Servants, whom
" Thou haſt appointed to be the common
" Teachers of the World, do bear Teſti-
" mony with one Mouth and one Spirit,
" concerning *Jeſus Chriſt*, and his great
" Majeſty, Grace, and Truth towards us.
" We are named by his Name, and yet,
" O ſad Conſideration! that we know ſo
" little of his *Glory*. For if this were
" more clearly underſtood by us, we ſhould
" certainly with greater Confidence, and
" more joyful Minds, receive from his
" fulneſs *Grace for Grace*. Grant, there-
" fore, to us, a pure and ardent Love of
" thy Word, and baniſh from our Minds

" all

" all Contempt of It, that by the *written*
" *Word*, which was ſpoken by the *Pro-*
" *phets*, and inſpired by the *Holy Ghoſt*,
" we may be brought to the lively Know-
" ledge, and faithful embracing of the
" Eternal and Subſtantial *Word*. Do
" Thou, O Lord, incline our Hearts, that,
" through the Counſel of Wiſdom, we
" may heedfully attend to the moſt ſure
" and ſound Words of thy *Prophets*, as
" to *a Light ſhining in a dark Place, until*
" *the Day dawn, and the Day-ſtar ariſe*
" *in our Hearts!*

The Fourth Meditation.

Of the ſingular Emphaſis, and ſtrong Significancy of the Words and Expreſſions of St. *John*, in the Beginning of his Goſpel.

SECT. XXXVII.

That many Things remain ſtill hid in the emphatical Expreſſions which St. John *uſes.*

THIS *Meditation* will conſiſt only of ſome of the Words, and Expreſſions of St. *John*, and thereby an Occaſion will be given

given to the pious Reader, of conſidering with greater Exactneſs and Devotion, as well the Words we now touch upon, as all his other Expreſſions. *In the Beginning was the Word*, ἦν, ſays *John*, *erat*, ſeu exiſtebat, *was*, or did exiſt; not ἐγένετο, *was made*, as it is ſaid *ver.* 14. *The Word was made Fleſh*, ἐγένετο; but was truly in the Beginning, before all Time, and when nothing was but Eternity. Moreover, in this he differ'd from all created Things, that as ſoon as the Beginning of any Thing could be ſaid to be, he then exiſted; and therefore was not made, but was without Beginning. This Word ἦν, *erat*, *was*, St. *John* repeats thrice in the firſt Verſe, and again *ver.* 2. then twice *ver.* 4. again *ver.* 9. and again *ver.* 10. and 15. and every where the great Emphaſis of this Word is to be conſider'd. The *Word*, in *Greek* ὁ λόγος, is of various Significations, even in profane Authors; for it not only ſignifies a Word ſpoken with the Mouth, but likewiſe a Word ready to be uttered; nay, that yet reſts in the Mind, altho' not vocally deliver'd. A right and juſt Concluſion alſo is denominated λόγος; nor does it leſs denote the Faculty itſelf of Reaſon and Underſtanding. It ſignifies alſo a Reckoning, an Account of Receipts and Payments: more eſpecially the *Cauſe* of every Thing, on which, as on its Foundation,

dation, every Thing reſts, is expreſſed by this Word. But *Plato* has us'd it in a more ſublime Senſe than the other Pagans, for which Reaſon he is believed to have heard of *Moſes*, or rather, to have read *Moſes*'s Writings, or at leaſt to have borrowed ſome of his Notions from the Wiſdom of the antient *Hebrews*. But one having well conſider'd the great and divine Emphaſis of this Word, truly declared, *This learned* Plato *was ignorant of*; *quick-ſighted* Ariſtotle *did not ſee*; *eloquent* Cicero *has not expreſſed*. But, on the contrary, St. *John*, who, without doubt, in the Beginning of this his Goſpel, wonderfully accords with the Wiſdom of his Anceſtors, may rightly be ſaid to have *more Underſtanding than all his Teachers* *. The Word λόγος indeed is of *Greek* Derivation, but it has reſpect to the genuine common Language of the Sons and Servants of God; that is, to the Language of the *Holy Spirit*, in whoſe School alone, its ſublime and divine Senſe is to be learnt, and will hereafter be underſtood, in its extenſive Signification, in the *Jeruſalem* that is above. All our weak Diſcourſes here concerning it, hardly touch its Shadow. We have heard before, that *John* uſed the Word (ויאמר) *dixit*, *He ſaid*, in imitation of *Moſes*. We muſt confeſs, that

* *Pſalm* cxix. 99.

that by following the common Rules, which learned Men uſe for interpreting the Holy Scriptures, we could not have attained the ſublime and hidden Signification of even that one Word; which to Reaſon, deſtitute of divine Light, might ſeem to be of very little moment. So great is the Difference between theſe Things, when a Man inſtructed in human and philoſophical Learning, comes to interpret the Holy Scriptures, and when *God* opens a Man's Eyes, and the *Spirit* of *Truth*, according to the Promiſe of *Chriſt*, leads him into all *Truth*. But if *John*, in this one Word beholds *Chriſt*, the eternal and ſubſtantial *Word* of *God*; if he ſees the *Son* in the Boſom of the *Father*, that eternal *Wiſdom*, and eſſential Image of the living *God*, the Origin and Principle of all created Things, the Source of Life and Light, the Fountain from whence all *Prophecies* were derived; if he there beholds the ineffable Union of that *Eſſence* and *Love*, in which the *Father* and the *Son* have exiſted from all Eternity: if thro' this one Word he looks into the Eternal Generation of the Son from the Father; How great Depths muſt there needs be in all the reſt of the Holy Writings? How clear muſt the Mirrors be, which repreſent to us the eternal wonderful Things of God? How imperfect, how foreign,

foreign, how remote from the hidden Wiſdom of God, muſt needs be all our reading and ſearching of the Sacred Scriptures, without the Guidance of the Holy Spirit? O Lord, open Thou our Eyes, that we may behold wondrous Things out of thy *Word*.

SECT. XXXVIII.

That ſo great Depths, unfathomable plainly to Reaſon, lie hid in that one Word λόγος, [*or the* Word] *as ought to increaſe our Humiliation.*

WE, indeed, with good Reaſon, bluſh to produce our incongruous Thoughts concerning ſo profound *Myſteries*, when we underſtand ſo little of the Purport but of a ſingle Word; yet it will be pleaſing to *God*, if the Knowledge which a Man hath in theſe Matters, be communicated with an honeſt Mind, and faithfully applied to the Edification of himſelf and others. This we certainly know, that the Language of the *Holy Spirit* ought never to be carpt at and cenſur'd by human Reaſon. Perhaps a Man not illuminated, would have wiſh'd St. *John* had us'd ſome other Word, which were plainer to him, and eaſier to be underſtood: But *John*, through

through the Inſtinct of the *Holy Spirit*, utterly refuſes to uſe any other Word in this Place, which he therefore does thrice in one and the ſame Verſe; nor does he change it for another Word, after the manner of the Orators of this Age: and when afterwards, in the 14th Verſe, he would expreſs the *Incarnation* of the *Son of God*, he again induſtriouſly brings forth this his firſt and moſt dear Word, to ſhew that it was his Care and his Delight to uſe it; nor would he ſubſtitute any other in its Place, tho' other Words were not wanting to him. Moreover, in the preceeding Third Meditation we have heard, that *He* did immediately, in the Beginning of his Firſt Epiſtle, and again chap. v. 7. refer his Readers to this very Word. And what is chiefly to be obſerv'd, St. *John* would be known and diſtinguiſhed from others, by this very Thing, as by a ſingular Character, that he teſtifies every where, and proclaims the *Word* of *God* *. The ſtrict Meaning of the Word λόγος, may ſtill be better underſtood from his whole Diſcourſe. If we hear the *German* Word (Wort, *Word)* we underſtand nothing by it, but what comes forth of the Mouth; but the *Greek* Word, as it is taken from the *Hebrew* ויאמר does likewiſe ſignify the *Word pronouncing*, or the

 actual

* *Rev.* i. 2.

actual and active Word: And thus by this Word is denoted, not only the eternal Generation of the *Son* from the *Father*; but alſo the *Life* that is in him, the Almighty *Power* which gave a Being to all Things, and the *Splendor* of his eternal and eſſential *Light*, as *John* more particularly declares in what follows. " O Lord, grant that we may know what " Benefits we have in *Chriſt*; for this " will render us truly Pious, and make " us joyful before Thee!

SECT. XXXIX.

What Things are further to be conſider'd in theſe emphatical Words of St. John.

AND the Word was God.] Theſe Words are tranſpos'd in the *Greek* Text, [καὶ θεὸς ἦν ὁ λόγος, *And God was the Word*] as is wont to be done on purpoſe, that ſome Word may be placed in the Beginning of a Sentence, which we eſpecially, and before all, deſire to expreſs. Whence alſo, in pronouncing a Word of this ſort, we are wont to raiſe our Voice, that whoſoever hears, may eaſily underſtand our Intention chiefly is to have That Word rightly apprehended. But if the Words were placed in their natural Order in which

which St. *John* would doubtleſs have put them, if that had not been his chief Deſign; they would have been thus render'd in the *Latin*, *Illud Verbum erat Deus:* which Verſion alſo the *Greek* Article before the Word λόγος, but not before θεὸς, requires: For here his principal Aim was, to aſſert true *Divinity* to this *Eternal Word.*

All Things were made by Him.] *John* has a peculiar *Emphaſis* (or Meaning) in the Word ἐγένετο; [*were made*]. For in this ſame third Verſe he repeats it again, as alſo *ver.* 6, 10, 14, 17. Every one may obſerve, that *John* has a particular regard for this Word; and that therefore, as often as we find it uſed by him, we ſhould endeavour by all means to diſcover the true Senſe and Import of it. He ſays indeed firſt; *All Things were made by the Word, and without Him was not any Thing made that was made.* The Word ἐγένετο is in the *Greek* Bible, where ויהי is read in the *Hebrew*; which the *Latin* renders *fiebat factum eſt*, [*was made*] and it often occurs in the Hiſtory of the Creation. So deeply does *John* ſearch into *Moſes*, and effectually teaches, That where the Word יאמר *dixit* [*He ſaid*] is uſed, 'tis to be obſerv'd that λόγος, the very ſubſtantial *Word of God*, Chriſt ought to be acknowledged by it; and where *fiebat*, *factum*

eſt [*was made*] is uſed, there is to be underſtood, the Work of the Omnipotence of *Chriſt*; for all Things were made by the Word of God, and therefore the *Word* ought to be acknowledged as the Author and Original of all Things. In the 6th Verſe he ſays, ἐγένετο ἄνθρωπος, [*there was a Man*] and whilſt he here plainly uſes the ſame Word which he did before, when he had ſaid all Things were made by Him, by this he indicates, that *John* the *Baptiſt* was alſo made by Him. In like manner we ought to apply the Meaning of the ſame Word in other Places of Scripture. *Abſque eo factum eſt nihil, quod factum eſt*, [*Without Him was not any Thing made that was made.*] In the *Greek* it has this *Emphaſis*; *without Him* οὐδὲ ἕν, *was not any Thing* [or *the leaſt Thing*] *made, that was made.* By which Expreſſion St. *John*, doubtleſs with regard to the profound Abyſs of Divine Wiſdom, but now mention'd, looks back to the firſt Creation; where *God* being about to produce ſomething, is alledg'd *dixiſſe*, to have *ſaid*. Hence, when every Day's Work was finiſh'd, it is written, *and God ſaid*; and *it was ſo*; or, *thus it was made*: That ſo *John*, by this way of ſpeaking, might moſt earneſtly ſet before our Eyes, and confirm the Majeſty of the *Word*. For let it be ſaid, either *dixit* [*He ſaid*],

or

or *fuit* [*it was*], or *factum eſt* [*it was made*], Chriſt is there always, as we now aſſerted, and indeed as is ſhewn by the τὸ ὃ ἐν ἐν: *Chriſt*, I ſay, is to be acknowledg'd without any Exception; all Things and every Thing muſt acknowledge that one *Word* for their Creator: that ſo it might be rightly ſaid, as it is in *Pſ.* xxxiii. 9. הוא אמר ויהי *Ipſo dicente eſt quicquid eſt, ipſo præcipiente, exiſtit. For he ſpake, and it was done; he commanded, and it ſtood faſt.* St. *Paul* * teaches us more largely, how we ought to know the Meaning, and expound the hidden Senſe of thoſe Particles, ὃ ἐν ἐν. *In ipſo vita erat, & vita erat lux illa hominum*; [*In Him was Life, and the Life was the Light of Men.*] In the *Greek*, ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων. *John* does not in the firſt Poſition of the word ζωὴ prefix the Article ἡ [*the*] but in the ſecond Place he adds the Article, to make the Sentence more emphatical. *And the Light ſhineth in Darkneſs. Et lux iſta in tenebris lucet. John* ſays, φαίνει [*ſhineth*] not ἐφάνη [*did ſhine*]: For it is to be obſerv'd, that in his whole Diſcourſe, he fitly diſtinguiſheth the Times, or knows when he ought to ſpeak in the paſt, and when in the preſent Tenſe: Which if we carefully attend to, we ſhall much better underſtand not only

 this,

* *Col.* i. 15, 16, 17.

this, but many other Places, which otherwiſe, perhaps, we ſhould overlook, as meeting nothing in them, in our Opinion, worthy our Remark. In this Place, *John* would ſpeak thus: "This Light is the "Eternal Light, and ſhines without any "Intermiſſion, nor does it any way per-"mit its Splendor to be obſtructed by "Darkneſs, otherwiſe the Darkneſs might "become more prevalent than the Light "itſelf." Concerning this Subject, *David* ſpeaks; * *If I ſay, Surely the Darkneſs ſhall cover me: even the Night ſhall be light about me. Yea, the Darkneſs hideth not from Thee, but the Night ſhineth as the Day: the Darkneſs and the Light are both alike to Thee.* And St. *James* the Apoſtle thus; † *Do not err, my beloved Brethren: Every good Gift, and every perfect Gift, is from above, and cometh down from the Father of Lights, with whom is no Variableneſs, neither Shadow of turning.* He therefore ſaying that the Light *ſhineth*, ſpeaks in the preſent Tenſe; that the eternal Splendor of that *Light*, which no Darkneſs can hinder, may be underſtood, and diſtinguiſh'd from all created Light.

SECT.

* *Pſalm* cxxxix. 11, 12. † *James* i. 16, 17.

SECT. XL.

What peculiar Account may be given of the Words, κατέλαβεν, παρέλαβον, *and* ἔλαβον, *or* comprehending *and* receiving.

AND the Darkneſs comprehended it not, ver. 5.] This is ſignificantly expreſſed in the *Greek*, καὶ ἡ σκοτία ΑΥΤὈ οὐ κατέλαβεν. *And the Darkneſs diſcover'd it not.* "He that is in Darkneſs, and walketh in "Darkneſs, and knows not whither he "goes, becauſe Darkneſs hath blinded his "Eyes," thinks indeed, that he comprehends ſomething; but it is—a falſe Light which he comprehends, not αὐτὸ φῶς, that *true Light:* Nor does he find true Life in the Light which he ſeems to himſelf to comprehend. Therefore St. *Paul* writes concerning the *Gentiles* *, *As having the Underſtanding darkned, being alienated from the Life of God, thro' the Ignorance that is in them, becauſe of the Blindneſs of their Heart.* For wherever the Divine Light is wanting, there alſo the Divine Life fails. Therefore concerning ſuch, St. *Paul* teſtifies †; that *they pleaſe themſelves in a voluntary Humility, and worſhipping of Angels,*

* *Eph.* iv. 18. † *Col.* ii. 18.

gels, intruding into thoſe Things which they have not ſeen; vainly puffi up by their fleſhly Mind. And indeed, they are ſo far from comprehending the true Light, that they do not know or perceive their own Blindneſs and Darkneſs, as may be ſeen in *John* ix. 39, 40, 41. *They comprehended it not:* in *Greek*, κατέλαβον, [*diſcern'd* or *diſcoverd*]. Of this St. *Paul* ſpeaks, *Phil.* iii. 12, 13. Beſides, this Word κατέλαβεν, [*comprehended*] ver. 5. there are two other Words, *ver.* 11, 12. each of which has its proper *Emphaſis* in the *Greek*, which we can't ſufficiently perceive in the *German*, or the *Latin* Verſion: Theſe are the two Words, παρέλαβεν, *v.* 11. and ἔλαβον, *v.* 12. which ſignify *received.* The Word ϑεολαμβάνειν ſignifies, to *receive* in ſuch a manner, as Citizens do their *Lord* and *King* into his Kingdom and City, who taking an Oath of Allegiance to him, joyfully wiſh him a long Life, and all manner of Proſperity; or elſe, when it is ſpoken of *Chriſt*, it denotes the receiving of *Him*, with ſinging the true Hoſanna in that Spirit, with which the *Prophets* utter'd it. As the *Prophets* alſo put into the Mouth, and as it were into the Heart of the *Daughter of Zion*, how ſhe ought to rejoice and be glad at the Advent of her King; and with what Acclamations ſhe ought to receive Him.

Thus

Thus the whole People of *Iſrael* ought to have received *Chriſt*; and this is that of which St. *John* complains, ſaying, *the Darkneſs comprehended not this Light of Life.* Indeed our *Saviour* vouchſafed to ſeparate the *Iſraelites* from all other People, to be even as his own Poſſeſſion; and altho' they killed his Prophets and Servants whom he had ſent to them, nevertheleſs, ſo great was his Mercy towards them, that he came himſelf to them, as to his own peculiar People: but they who boaſted themſelves to be his People, would not ſo much as acknowledge him; and inſtead of *Hoſanna*, they cried out, *Crucify him*; and in ſuch ſort did they *receive* the *Lord* of *Glory*, that they faſten'd him to a *Croſs*. The Evangeliſt goes on, *ver.* 12. *But as many as received Him:* Here begins the Separation of Light and Darkneſs, as at the Beginning, in the firſt Creation, naturally, ſo *here*, in the new Creation, ſpiritually. Ὅσοι δὲ ἔλαβον, that is, *as many* (altho' they were exceeding few of this People) *as received Him* for the greateſt Gift of Divine Grace, from the Hand of *God*; yea, in whomſoever he found ſuch an honeſt Mind, as not to reject him from being ſent by the *Father*, altho' they received him with great Weakneſs, and not with that Joy and Chearfulneſs which the *Majeſty* of his Perſon, and the great-

greatneſs of that *Salvation* requir'd, which he brought along with him; yet he approved of them, where he was *receiv'd* by them without Falſhood and Diſſembling: he ſpared them, as a Father is wont to ſpare his Children; he helped their Infirmity; he did not frown upon them; but by doing them good, and manifeſting his *Glory*, he kindled and ſtrengthen'd their Faith towards him, and ſo *gave them this Power that they ſhould be made the Sons of God.* Hereby we ſhall obſerve the pleaſing manner of St. *John*'s uſing theſe three Words, κατέλαβον, παρέλαβον, ἔλαβον; and from thence learn, that there is no juvenile ſporting, when the Spirit of God thus makes uſe of certain Words, but a Thing of the greateſt moment; that the Men of God ſpake not only ſpiritual Things, but utter'd them alſo in the very Words of the *Holy Spirit*; and not ſo in their own Words, as if it matter'd not much, whether we knew their emphatical Meaning or not.

SECT. XLI.

Why in treating here of the Eternal Word, *there is mention made of* John *the* Baptiſt.

THERE was a Man ſent from God, whoſe Name was John, *ver.* 6. In the *Greek*

Greek it is thus: ἐγένετο ἄνθρωπος, *&c.* the Emphaſis of the firſt Word, that it is not ſaid ἦν, but ἐγένετο, was ſhewn before. The following Word, ἄνθρωπος, has no leſs an Emphaſis. For when he here ſpeaks of the Glory of the *Word*, and has called him the *Creator* and the *Light* of Men; by thoſe very Words he declares that *John* the *Baptiſt* was not *Chriſt*, for *whom* many in his time would have taken him; but a meer Man, whoſe Light therefore *Chriſt* no leſs was, than that of other Men. The ſame emphatical Signification is to be found in the Beginning of St. *Paul*'s Epiſtle to the *Galatians:* Paul *an Apoſtle, not of Men, neither by Man, but by Jeſus Chriſt and God the Father, who raiſed him from the Dead:* And *ver.* 11, 12. *I certify you, Brethren, that the Goſpel which was preached of me, is not after Man. For I neither received it of Man, neither was I taught it, but by the Revelation of Jeſus Chriſt.* Theſe Expreſſions no way derogate from the true Humanity of *Chriſt*, but only effectually demonſtrate that he was not a meer Man; as St. *John*, the Apoſtles, and others alſo the greateſt Servants of *God*, were in this Regard meer Men. *The ſame came for a Witneſs, to bear witneſs of that Light*, ver. 7. Here again we muſt take notice of the great Care of St. *John* the Evangeliſt, that he

thus

thus expreſly makes the whole Office of *John* the *Baptiſt*, to conſiſt in his *bearing Teſtimony* concerning Chriſt; by which he would be meant to ſay nothing elſe, but that the ſame Office was incumbent on *John*, (*viz.* the principal Parts of it) which *Moſes* and all the *Prophets*, by whom God had ever ſpoken to Men, did diſcharge, *viz.* that they ſhould teſtify of Chriſt. Chriſt ſays concerning all the Scriptures of the Old Teſtament, *They are They which teſtify of me* *. And St. *John* the Evangeliſt, names himſelf to be a Witneſs of Jeſus Chriſt †, as alſo *Chriſt* himſelf affirms of all his Apoſtles, ‡ *that They ſhould bear witneſs* of Him. But eſpecially in this Place it is to be obſerv'd, from this very Teſtimony, how great a Difference there is between the Dignity and *Majeſty* of *Chriſt*, and the Perſon and Office of *John* the *Baptiſt*. For whereas it was now ſaid; *He came for a Witneſs*, viz. *to bear witneſs of the Light*, it is preſently more clearly explain'd: *He was not that Light, but was ſent to bear witneſs of that Light*. The holy Love of *John* the Evangeliſt in theſe Words is much to be conſider'd, as from which it moſt evidently appears, with what profound Reverence he contemplated the *Glory*

* *Joh.* v. 39. † *Rev.* i. 2. ‡ *Joh.* xv. 27.

Glory of our *Lord Jeſus Chriſt*; and how his Soul was moved, not only to ſhew forth that *Glory* in the moſt effectual and powerful manner, but alſo to prevent moſt carefully their thinking ſo meanly of the *Meſſiah*, whom *Iſrael* then expected, as to take *John* the *Baptiſt*, or any other Man, for Him, whoſe Employment he regarded no farther, than that Men ſhould, by virtue of their Teſtimony, be brought to believe in the *Word* of Life, the true *Light* of the World, and the *Lord of Glory*. For it is altogether to be imputed to the holy Affection of *John* the Evangeliſt, that Verſes 6, 7, 8. are inſerted in the reſt of his Diſcourſe, the better to remove from every one's Mind, any Objection concerning the Authority of *John* the *Baptiſt*. For if we conſider the Text aright, there is ſuch a Coherence in his Diſcourſe, that the 5th and 9th Verſes are to be connected and join'd together; ſo the 15th Verſe is put between the 14th and 16th by the Evangeliſt; which two Verſes, as to the Matter, entirely agree, and ſo is to be placed in a Parentheſis, as well as the other three: And ſince by reaſon hereof, mention is twice made of the Teſtimony of *John* the *Baptiſt*, the Evangeliſt begins at length to relate the Matter more fully, and as Circumſtances require. *This*, as he ſays *ver.* 19. *is the Record of* John, *&c.*

&c. which I have twice alledg'd in what went before. *But as many as received Him* (ver. 12.) *to them gave he Power to become the Sons of God.* Theſe Words explain the following, *ver.* 16. *And of his Fulneſs have all we received, and Grace for Grace.* For the two Words ἔλαβον and ἔδωκεν, [*they received*] and [*he gave*] deſerve to be well conſider'd together; becauſe the Order of theſe Words, thro' the Divine Wiſdom and Love, is moſt delightful. *God* gives, *Faith* receives; and if Faith receives, *God* always gives anew. And thus there is continual Interchange of *Love* and *Faith*, of giving and receiving, and this is what is called *Grace for Grace.*

SECT. XLII.

That there is alſo a peculiar Emphaſis in the Words ὁ λόγος ἐσκήνωσεν ἐν ἡμῖν, The Word dwelt among us.

THE Word was made Fleſh, and dwelt among us, (John i. 14.) That this dwelling among us, refers to the *Tabernacle*, or Tent of the Congregation in the Old Teſtament; or rather, that this Tabernacle has, as a Type, reſpect to *Chriſt*, is manifeſt from the Compariſon above made of this Text with the Old Teſtament. The Signification alſo of the *Greek* word

ἐσκή-

ἐσκήνωσεν, has the ſame Reference, being in *Latin*, *Tabernaculum poſuit*, he pitch'd his Tabernacle. And 'tis very worthy our notice, that the *Greek* word has the very ſame Letters with the *Hebrew*, משכן or שכן; That it ſhould be as it were eaſy even for Children to underſtand, that the Signification of this Word is to be look'd for in the Type of the Old Covenant. Altho', moreover, the Words of *John* in the *German* Tranſlation are not ill render'd, **Er wohnete unter uns**, i. e. *habitavit inter nos*, He *inhabited* among us; foraſmuch as this Conſideration, that he was the true Habitation of the *Glory of God* among Men, and eſpecially among his moſt beloved Diſciples, admirably agrees both with the Type of the Old Teſtament, and with his humble Converſation in the Fleſh: yet this ought not at all to derogate from the *Emphaſis* and proper Signification of the *Greek* word, by which it may be truly inferr'd from the Mind of St. *John* himſelf, that He does alſo *inhabit* in us, and there manifeſts his Glory, Life and Light, with his Grace and Truth to us. The Apoſtle *Paul*, in his Epiſtle to the *Epheſians* *, expounds the Structure of the Tabernacle and Temple, ſhewing they had their Completion in Chriſt. But how does he ſpeak of *Chriſt's*

* Chap. ii, iii.

Chriſt's dwelling among us? Is it ſo only that Chriſt dwells among us in the manner, as heretofore the Tabernacle in a Type? Does he not rather tell us, that *Chriſt may dwell in our Hearts by Faith* *. Likewiſe St. *John* himſelf applies this dwelling of *Chriſt* among us to that true Communion in the Spirit, which we ought to have with the bleſſed *Son* of *God*, ſaying: † *That which we have ſeen and heard, declare we unto you, that ye alſo may have Fellowſhip with us; and truly our Fellowſhip is with the Father, and with his Son Jeſus Chriſt. He dwelt among us, full of Grace and Truth; and of his Fulneſs have all we receiv'd, and Grace for Grace*, ver. 14, 16. The Words, according to the *Greek* Text, are ſo properly conjoin'd, and in the Matter itſelf ſo ſtrictly linked together, that their Connexion cannot be ſeparated by the other intervening Words in thoſe two Verſes. But that St. *John* interpoſes ſo many Words, ought not to ſeem ſtrange and incongruous to us. Nor is the ſame unuſual in common Converſation, eſpecially where little regard is had to Art in the placing of Words, but only that the Thing itſelf may be expreſs'd with the ſame Concern that lies in the Mind. And thus in this Place, together with the Conſideration

* *Eph.* iii. 17. † Epiſt. I. chap. i. 3.

ſideration of the Thing propounded, we ought to attend to the Mind of *John* the Evangeliſt, who was ſo filled with humble Veneration, a lively Faith, and a moſt flagrant Love to his Lord and Maſter, that he could not ſpeak of him after a meer hiſtorical manner, but always declared that moſt tender and delightful Senſe of Him with which his own Mind was imbu'd, that ſo he might the more ſweetly allure others who ſhould read his Goſpel, to the ſame moſt bleſſed Communion with the only begotten Son of God. How great an *Emphaſis* there is in the two Words *Grace* and *Truth*, cannot be explained in few Words; ſince from the foregoing Meditation it is plain, that all Things which were foretold of the new Covenant, are contain'd in thoſe two Words. Therefore we refer the Reader for a fuller Underſtanding of them, to a particular Treatiſe publiſh'd by me in the *German* Tongue, called *Grace* and *Truth*.

SECT. XLIII.

Why the Evangeliſt returns afreſh to ſpeak of John *the* Baptiſt, *and what is to be underſtood by* κέκραγε, He cried.

JOHN *bare witneſs of Him, and cried, ſaying: This is He of whom I ſpake,*

He that cometh after me, is preferred before me; for he was before me, ver. 15. Every Thing in theſe Words is emphatical. In what went before, *viz.* ver. 7, and 8. he had made mention thrice of the Teſtimony of *John* the *Baptiſt*, he doth it now a fourth time, and adds emphatically, ὁ κέκραγε, *clamavit*, [*He cried*] that he might expreſs not only his own, but the Love of *John* alſo towards the *Lord*, and declare that *John* did not bear witneſs coldly, but uſed great Earneſtneſs, Zeal, and a wonderful Chearfulneſs and Freedom of Mind, in giving his Teſtimony; and that he publiſh'd it after ſuch manner, that no one might hereafter plead Ignorance of it; yea, that he ſhew'd effectually that he was appointed to be the Voice, the Publiſher, and the Fore-runner of the *Meſſiah*; for that he had lift up his Voice like a Trumpet, and proclaim'd the *Meſſiah* aloud, in the Hearing of the *Jews*. But the Evangeliſt does not ſtop here, but adds alſo the Words which *John* the *Baptiſt* ſpake. Whence it is eaſily underſtood, that the very Words of *John* the *Baptiſt* were very dear and acceptable unto the Evangeliſt. For in this very Chapter he again repeats thoſe Words, *ver.* 27, and 30. and again explains them in the very Words of *John*, *Joh.* iii. 28, *&c.* But what Occaſion was there for the

the *Evangeliſt* to alledge theſe Words in this Place, when he intended afterwards to relate the whole Matter, and to recount more largely both the Words, and the Occaſion of uſing them? This was the Reaſon; becauſe hitherto having witneſſed the true *Godhead* and Incarnation of the *Meſſiah*, both which were briefly comprehended in the Teſtimony of *John*, he thought it neceſſary to alledge this Teſtimony of the Baptiſt for an Argument, and as it were a ſhort Compendium of thoſe Things which he had hitherto ſpoken of *Chriſt*: Which was enough for him to inſert in this Place, and ſo to finiſh his begun Diſcourſe, reſerving ſtill to himſelf a more large Account of the Teſtimony of *John*, which was of ſo great moment.

SECT. XLIV.

In what the Teſtimony of John *the* Baptiſt *conſiſts.*

WHEN *John* ſays, *ver.* 30. *This is he*; hereby he ſhews, that he is about to publiſh ſomewhat very ſurprizing, which at firſt may ſeem ſtrange and wonderful; or in which ſuch Things may be found, as ſeem not to cohere and to agree well together. And *John* frequent-

ly us'd the ſame Paradoxical Manner in ſpeaking of *Chriſt*. For he did not then firſt uſe that Expreſſion when he ſaw *Chriſt* coming towards him, and pointing at him, ſaid: *Behold the Lamb of God which taketh away the Sins of the World*; *This is He*, &c. as you may read, *v.* 29, 30. But the ſame Words, *This is He, who cometh after me, and who was before me*; He had us'd the Day before, to them who were ſent to him from *Jeruſalem*. Whence 'tis the leſs to be doubted, but that he often before ſaid thoſe Things to the People, and principally to his Diſciples. For his (*John*'s) Teſtimony was then ſo publickly known at *Jeruſalem*, that the *Jews* were mov'd thereby to ſend *Prieſts* and *Levites* to him for farther Information. But he ſpake nothing new to them, and only *profeſſed* what he had before very boldly and freely declar'd to the People, and to his own Diſciples. In which 'tis ſweet to obſerve, that the Evangeliſt, out of all the Teſtimonies given by *John* the *Baptiſt* concerning *Chriſt*, chooſes this which was ſpoken by the Baptiſt, when with his own Eyes he beheld *Chriſt*, *the Lamb of God*: by which, he was particularly deſirous to declare, that, as a Fore-runner formerly in his Mother's Womb he leap'd for Joy, when the Lord came to viſit him in the Womb of his Virgin

Virgin Mother; ſo now this his *Joy* was as it were renewed, and even compleated, when * he ſaw *Jeſus* come towards him; whereby he was ſo inflam'd, that he cried out with greater Earneſtneſs than ever before, and congratulated Him as the true *Bridegroom*, and raiſed the Attention of all his Diſciples and of all the People about Him, that now they ſhould behold *the Lamb of God which taketh away the Sin of the World:* that then he cried aloud, that all might hear Him; *This is He*, viz. ὁ ἐρχόμενος, *He that was to come, nor beſides Him ſhall you expect any other:* That thereby he might remove all Doubts from Mens Minds, and that they ſhould all of Themſelves believe † that this is He, of whom *Moſes* and the *Prophets* wrote, and to whom his whole Function belonged. But when the Diſcourſe he was wont to have of the *Meſſiah* was known, and publiſh'd among his Diſciples, and to all the People, he hereby marked out *Chriſt* to them, and withal gave Teſtimony, firſt of his true *Humanity*, and the Adminiſtration of his Office in this his State of Humiliation, according as he had ſaid; *this is He, who cometh after me:* Then alſo of his *Eternal Divinity*, when he affirms of Him who was to come after him,

* *John* iii. 29. † *John* i. 7.

that he *was before him*, and then ſubjoins *that he was before him.* Which Words, in this Place, do not only denote his Prerogative of *Dignity* (as what *John* the *Baptiſt* expreſly declares in another manner, when *ver.* 27. he profeſſes himſelf not worthy to unlooſe the Latchet of his Shoes, and ſtill more largely and plainly, chap. iii. ver. 27---36.) but of *Time* alſo.

SECT. XLV.

What is to be obſerved concerning Grace for Grace, *and comparing of the* Law, *and* Grace *and* Truth, *one with another.*

AND of his Fulneſs have all we received, and Grace for Grace, ver. 16. The *Greek* Particle καὶ [*and*] ſet before χάριν ἀντὶ χάριτος, [*Grace for Grace*] has ſomething more emphatical than the Tranſlator hath expreſs'd in our Mother Language *(German).* The Senſe of the Words [*and of his Fulneſs have all we received*] may be explain'd thus, *i. e.* "Whatſoever "Good we have, it is not from ourſelves, "but as he is full of Grace and Truth, ſo "hath he imparted ſomewhat to every "one of us; that out of his infinite Ful-"neſs, without any Diminution to Him-"ſelf,

" ſelf, we all have received ſomething, " and *indeed* (or, *yea and) Grace for* " *Grace.*" We have before ſhewn the Signification of theſe Words, *Grace for Grace.* It is ſaid moreover, *(ver.* 17.) *for the Law was given by* Moſes, *but Grace and Truth came by Jeſus Chriſt.* Here, in the Words ἐδόθη, *data eſt* [*was given*] and ἐγένετο, *præſtita ſeu facta eſt*, [was *performed*, or *derived*] lies a ſingular Emphaſis. The *Law* was not *made, but given by* Moſes, *as by the Hand of a Mediator* * : But Grace and Truth were not only given by, but proceeded from *Jeſus Chriſt*; ſince by his Suffering and Dying for us, He hath recover'd the Grace loſt by *Adam*'s Fall, and applies it to our Hearts by his Spirit, and thereby renews and reſtores in Them the divine Image in Righteouſneſs, and in Holineſs of Truth. It would be too much to aſcribe to *Moſes* the Word ἐγένετο, the *making* of the Law, (for the Law was not made by him) and it would be much too little to apply to *Chriſt* the Word ἐδόθη, the giving of the Law. For this Man was counted worthy of more Glory than *Moſes*, inaſmuch as he who hath builded the Houſe, hath more Honour than the Houſe. For every Houſe is builded by ſome Man, but he *that built all Things is God. (N. B. God was that*

* *Gal.* iii. 19

Word. All Things were made by Him.) And Moſes *verily was faithful in all his Houſe as a Servant, for a Teſtimony of thoſe Things which were to be ſpoken after; but Chriſt as a Son over his own Houſe:* which Place in the *Hebrews* * greatly illuſtrates St. *John*'s Words.

SECT. XLVI.

How great Senſe is compriſed in the 18th Verſe, where there is ſo notable mention made of the only begotten Son, who is in the Boſom of the Father, and hath declared Him.

THE only begotten Son. *John* had before called *Chriſt* λόγον, the *Word*, and in the 14th Verſe μονογενῆ, *the only begotten*, now adds the word υἱὸς, and calls Him the only begotten *Son*; which Word he afterwards frequently uſes in his Goſpel. But as he had before ſaid concerning the Word; *The Word was with God:* ſo he now ſubjoins, *who is in the Boſom of the Father.* Theſe laſt Words were before compared with *Proverbs* viii. from whence may be underſtood, the great Importance of them. Now it is farther to be obſerv'd what *John* ſays here, ὁ ὤν, [*who exiſts*] who was from

* Chap. iii. 3, 4, 5, 6.

from Eternity, and is, and ſhall be. So *Chriſt* ſaith, * *No Man hath aſcended up to Heaven, but He that came down from Heaven, even the Son of Man,* (ὁ ὢν, truly exiſting) *which is in Heaven.* And again, *Verily, verily, I ſay unto you, Before* Abraham *was* (or was born) *I am* †. He does not ſay, *I was*, or ἐγενόμην, *I was made*, but *I am*; that he might thereby declare not only his Exiſtence, or his Being before *Abraham*, but his eternal and immutable Eſſence alſo. *Pſalm* cii. 27. expreſſes this by אתה הוא, *Thou art the ſame:* with which compare *Heb.* i. 12. and xiii. 8. It may be yet farther noted, that in the *Greek* it is not ſaid, ἐν τῷ κόλπῳ, but εἰς τὸν κόλπον, *within the Boſom*, comparing the Particle εἰς with what he had expreſſed by the Particle πρὸς, *with*, in the 1ſt and 2d Verſes (of *John* i.) This Expreſſion may be thus interpreted: The Father and the Son are ſo cloſely united together, that this Union has not only been from Eternity, but will alſo endure to Eternity; and the Son is always with, and in the Father, in an indiſſoluble Eſſence of the Godhead; ſo that even the Incarnation of the Son cannot deſtroy this Union. *He hath declared him* to us, *ver.* 18. (Ἐκεῖνος) He it is, and no other. For by this moſt emphatical Word, he would transfer our Heart,

* *John* iii. 13. † *John* viii. 58.

Heart, Mind, Soul, and all our Thoughts upon the *Son*. Ἐξηγήσατο, *declared*: this not only ſignifies, as the *German* Verſion has it, Er hat es verkündigt, *nuntiavit, declar'd*; but as it is render'd in *Latin*, *expoſuit, deprompſit, ſet abroad in view, brought forth*; He, as a Store-keeper, (*viz.* from the Boſom of the Father, from the moſt profound and moſt ſecret Divinity) *expounded* and *brought* to Light, Things which otherwiſe had remained hidden and obſcure. By this word, *declared*, he alſo ſhews why *Chriſt* is called λόγος, *(the Word) viz.* not only becauſe he is the *Image* of the Father, as Speech is the Image of the Mind; nor therefore only, becauſe from the Beginning *God* ſpake by Him to the *Prophets*: but for this Reaſon alſo, becauſe 'tis he himſelf who makes known, and manifeſts to us the Mind of God, and ſets before us, and grafts into our Hearts that *Grace* and *Truth* which himſelf procured for us. There is a fourth Reaſon why He is called the *Word*, *viz.* becauſe He is our *Advocate*, and Interceſſor with the *Father* *. In the *Greek*, *ver.* 18. the Word ἡμῖν, *nobis, to us*, is wanting; it is only ſaid, Ἐξηγήσατο, *he declared*: which Omiſſion of a Word uſed in other Places, and often not without Emphaſis, ought not to be thought in vain, or unadviſed.

SECT.

* 1 *John* ii. 1. *Heb.* ix. 24.

SECT. XLVII.

What Prayers the Conſideration on all theſe Things ſhould draw from our Hearts.

" O LORD, the *Saviour* of the whole " World, Praiſe, Honour and Glory be " to thy *Name*, that Thou haſt laid up " ſo many and ſo great Treaſures of Wiſ- " dom and Knowledge in the *Words* of " thy Witneſſes, that They may be as in- " exhauſtable Fountains, whoſe profound " Senſe no Man can throughly ſearch out. " That Water, which Thou gaveſt them, " is made in them a Well of Water, " ſpringing up into everlaſting Life. They " bring out of their Treaſures Things " new and old, as being inſtructed by " *Thee*, the true *Maſter*, for the Kingdom " of Heaven. Thou art the *Word*, which " ſpoke in Them, and which ſtill ſpeaks " to us by Them at all Times. In hear- " ing Them we hear Thee. How there- " fore can even the leaſt Word that was " *inſpired* by Thee into them, want a *Di-* " *vine* Emphaſis? But if we receive it " as thy *Word*, ſo that this Word of Life " be mix'd in our Hearts with Faith, " *Thou* art then always *He*, who with us, " in us, yea and by us, ſtill ſpeakeſt, and

" workeſt

" workeſt effectually. Thou takeſt away
" the Veil from before our Eyes and
" Hearts, that we may be able to behold,
" and know the Glory of the Face of *Moſes*,
" *viz.* Thy ſelf, who art the End and Ful-
" filling of the Law. *O Lord*, ſince Thou
" haſt thus given the *Words* of *Wiſdom*
" unto thy Servants, that they ſhould not
" only be thy Witneſſes to the End of
" the World; but alſo eſpecially for the
" ſake of Poſterity, and thereby for our
" ſake, ſhould put in Writing the Words
" which thou deliveredſt to Them; grant
" therefore for thine own ſake, *that* Ho-
" nour to thy *own Word*, that, like a great
" Sea of Wiſdom, it may ſpread itſelf
" thro' the whole World, and that every
" one may run to this Fountain, with
" great Deſire, with humbleneſs of Mind,
" with Joy and Thankſgiving, may draw
" out of it, find in it true Wiſdom, and
" may know *Thee*, as the *Eternal Word*
" of *God*, the *Eternal Life*, the *Eternal*
" and true *Light*, and may for ever be
" enliven'd and enlighten'd by Thee.
" *Amen.*

The

The Fifth Meditation.

Wherein Six Arguments, proving the true *Divinity of Chriſt*, which occur in the Beginning of St. *John*'s Goſpel, are diligently examin'd.

SECT. XLVIII.

The Firſt Argument.

" *HE*, to whom *Eternity* is ſo aſcribed, " as to have no Beginning, is together with " the *Father*, the true and eſſential *God*. " But ſuch an *Eternity* is aſcribed unto " *Chriſt*: therefore *Chriſt* together with " the *Father* is the true and eſſential *God*." The major Propoſition is true beyond all doubt; it being againſt common Reaſon to attribute to any Being that *Eternity* which is without Beginning, and yet not acknowledge It to be the true *God*. Wherefore no Man of Senſe will require a Proof of this Propoſition. But this is to be demonſtrated, that That Eternity which is without any Beginning, belongs to *Chriſt*, and then it follows of itſelf, that *Chriſt* is the true and eſſential *God*. But this is affirm'd by the Evangeliſt in plain and clear Words: For he ſays concerning the ſame *Chriſt*, who walked about among Men

Men on the Earth, being made viſible to Men in the Fleſh, that He is the *Word*, *viz.* which *was in the Beginning*, or then exiſted, when the Beginning of any Thing could be ſaid to be. The Emphaſis of the Words of *John* (eſpecially of the Word ἦν, *was*, ſignifying, that that *Word* had no Beginning, but did really exiſt before the Beginning of Time, beyond which there is nothing but *Eternity)* I ſay, this Emphaſis, together with the Places of Scripture wherewith it has been compar'd, is to be remembred here from the preceeding Sections. We only add the Words of St. *Auguſtine* in Epiſt. LXVI. *It is not ſaid, as in the Beginning, God made Heaven and Earth, ſo in the Beginning he made the Word; but, in the Beginning* was *the Word.* In this Place, *John* was wholly intent, to ſet before our Eyes the *Glory* of the *Son* of *God* from the very Beginning of *Geneſis*, that He might at once give us a Key, how we ought rightly to ſeek and to find *Chriſt*, as the Subſtance of the Writings of *Moſes* and all the *Prophets*, from the genuine Foundation of the ſecret Depths of God's *Wiſdom.* Otherwiſe ſome other Form of ſpeaking might have expreſſed the *Eternity* of the *Son* of *God*, as he uſes in other Places; when for Example, I[ſt] Epiſtle i. 2. he calls Him, *that Eternal Life which was with the Father*,

ther, (as he alſo calls Him Iſt Epiſt. v. 20. *Eternal Life)* whereby he explains the very Words which he uſes in this Place, by an Expreſſion of like Import: for he here ſays, *In the Beginning was the Word, and the Word was with God, and the Word was God.* But in his Epiſtle it is: *that Eternal Life* (which in the preceeding Verſe, as well as in his Goſpel, he had called the *Word) was with the Father.* What can be clearer than that St. *John* ſhews it is the ſame Thing with him, whether he ſays, *He was in the Beginning*, or elſe ſays, *He is eternal*; for He is the beſt Interpreter of his own Words? Hence it is unreaſonable to object, why does he not write expreſly, *The Word was from Eternity*; then the Thing would be plain, and need no farther Proof. For it muſt be conſidered, that St. *John*'s Deſign here is to explain the Words of *Moſes*, for which we ought to be thankful: and ſince the Thing has been deliver'd thus by *Moſes*, he follows *Moſes*'s Words, and ſeems to be delighted with the Expreſſion, as appears by his frequent uſing thereof. And he is not only ſtudious in interpreting *Moſes*, but alſo refers us to the Teſtimony of *Moſes* concerning *Chriſt*; wherefore he does induſtriouſly keep to his Words, as the moſt proper for him to uſe in writing his *Goſpel*, eſpecially againſt the Errors

rors of *Ebion* and *Cerinthus*. Moreover, the Eternity of Chriſt is by theſe Words ſo plainly ſet before our Eyes, that whoſoever will calmly conſider them, can have no Doubt in his Mind concerning them. But becauſe the Heart of St. *John* was full of this Matter, he explains his own Words largely, as he had explain'd the Words of *Moſes*. Why therefore ſhould we not acquieſce in what he ſufficiently ſignifies, that the Words, *He was in the Beginning*, and *He is Eternal*, have the very ſame Senſe and Meaning? Nor are there wanting in the Holy Scriptures, other Teſtimonies of the like Nature, which can fully ſatisfy thy Deſire, or moſt clearly, as thou couldſt wiſh, ſet forth the Eternity of Chriſt, ſo as thou mayſt have no longer any room for evading the Teſtimonies for *Chriſt*'s Eternity, from which his true and eſſential *Divinity* muſt be acknowledg'd without any Contradiction. For what can be more evident, than that *Micah* the Prophet, foretelling that Chriſt ſhould be born at *Bethlehem*, declares Him to be the Perſon, *whoſe riſing or goings forth* (מוצאתיו exitus) *have been from of old*, (from the Beginning) *from everlaſting* *. Which way of Expreſſion is much more prevalent, than if he had only ſaid, that *Chriſt* was from *Eternity*. But

* *Micah* v. 2.

But what elſe does *Micah* ſay, but that He, who at the Time appointed by *God*, ſhould be born at *Bethlehem*, was not then firſt to have his Beginning, but that *He was without any Beginning*; which can be attributed to none but the true, the living, and *eternal God.* If any one be not ſatisfied with this clear Teſtimony, there are not wanting in the Scriptures many others to convince him. But he that will not give his Aſſent to the plain *Word* of *God*; and tho' the ſtrongeſt Proofs be laid before him, labours ſtill to call them into queſtion, and to put another Senſe into the Word of God, than that which the *Spirit* of *God* has ſupplied us with, and (as it were) imprinted upon us, (ſo that we have no occaſion to interpret It by our own, but are able to do it by the very Words of the *Spirit* of *God).* How can he poſſibly be convinced? ſince he makes *God a Liar, becauſe he believeth not the Record that God gave of his Son. And this is the Record that God hath given to us, Eternal Life, and this Life is in his Son* *.

* 1 *John* v. 10.

SECT. XLIX.

The Second Argument.

" *HE* whom the *Holy Scripture* itſelf " calls *God*, and that without any Limi- " tation, and conſequently without any " Difference (as to Eſſence and divine " Property) from Him who made Hea- " ven and Earth, or from Him whom " we *adore* as the true, *eternal*, and liv- " ing God, He is the true and living *God:* " But *Chriſt* is thus called *God* in the " Holy Scripture, therefore He is the " true, eſſential and living *God.*" The major Propoſition wants no Proof. For if any one ſhould object, that many in the ſame Holy Scriptures are called *Gods*, who are not the only, true, and living *God*, and the *Creator of Heaven and Earth*; the *Word of God* is deſcribed after ſo ſublime a manner, in the major Propoſition, that this Objection deſerves no regard here. But as to the minor Propoſition, *that* lies plainly before our Eyes in the very Beginning of St. *John*'s Goſpel: For there the Diſcourſe is manifeſtly of no other Perſon, but of the *Word that was made Fleſh*, or of *Jeſus Chriſt*, concerning whom *John* wrote his Goſpel. Here therefore He is not only by him called the *Word which*

was

was in the Beginning, and was with God; but he ſays alſo in the cleareſt and plaineſt Words, ſuch as every one may underſtand, θεὸς ἦν ὁ λόγος, *Deus erat illud Verbum, God was the Word.* It was obſerved by us in the former Meditation, that theſe Words, if they were plac'd in their natural Order, ought to be render'd, *the Word was God.* That this Acceptation of the Words cannot ſeem improper to one that has but ſmall Knowledge of the *Greek* Tongue, among other Things, appears from hence, that a certain Perſon, who tranſlated the New Teſtament into the *German* Tongue, and not a little perverts thoſe Places which ſpeak of *Chriſt*, tranſlates the Word λόγος, not *Verbum*, [*the Word*] but Rede, *ſermo*, [*Speech*] and yet thus expreſſes the *Greek* Words, according to their natural Poſition: Die Rede war ein Gott, i. e. *Sermo erat Deus aliquis, Speech was a (certain) God.* By which indeed the Interpreter confeſſes, that the Words ought ſo to be taken according to their natural Order, that *God* may be the Predicate, or *that* which *John* would here ſay and affirm concerning the *Word*, *viz.* that *He is God*; yet nevertheleſs he perverts the Text, when he thus tranſlates it into the *German*, Die Rede war ein Gott, *Sermo erat Deus aliquis, Speech was a (certain) God:* without

doubt for this End, that the Readers of this Verſion might think, that Chriſt indeed is *God*, but not the true and eſſential *God*. But now no Man can offer the leaſt Colour from the *Greek* Text, to make it only probable, that it ought to be thus interpreted ; *the Speech*, or *the Word*, *was a (certain) God*. For when 'tis ſaid before, *Verbum illud erat apud Deum*, *the Word was with God*; and it immediately follows, *Et illud Verbum erat* θεὸς, *Deus*, *and the Word was God* ; it being preſently added, *Hoc Verbum in Principio erat apud Deum*, *this Word was in the Beginning with God :* it plainly enough appears, that the word θεὸς, *God*, put in the firſt and third Place, ought altogether to be underſtood of the true and eſſential God ; but in the middle Place, where it is ſaid, *the Word was God*, after the ſame manner, and with the ſame Term, and the Name θεὸς is aſſigned to the *Word* without any Limitation, (eſpecially when the Nature of the Predicate θεὸς, *God*, placed emphatically before the Subject ὁ λόγος, *the Word*, requires no Article before it :) Certainly we ſhould do violence to the whole Context, if here, where the *Word* is called *God*, we ſhould not underſtand it alſo concerning the true and eſſential *God :* This is an Example, what miſerable Shifts corrupt Reaſon finds it neceſſary

to

to uſe; when once departed from the clear Word of *God*, it finds the Letter oppoſite to it, and notwithſtanding deſires to defend an erroneous Opinion once formed. Thus in his Tranſlation, the firſt Artifice was to put the word Rede, *Speech*, inſtead of Wort, *Word*; and when that would not ſuffice, he has another way of wreſting the Text, to make his Opinion prevail. Certainly an honeſt and upright Mind, ignorant of thoſe Artifices, could never fall into ſuch Imaginations upon reading St. *John*'s Words. Wherefore we have ſubjoin'd that Inſtance for an Admonition, that the Falſhood of thoſe Things, which are wont to be brought againſt the *Divine Glory and Majeſty of our Lord Jeſus Chriſt*, may be the better known and avoided. For to attain the Knowledge of *Chriſt's Godhead*, there is no need of far-fetcht Interpretations; the plain Word of *God* is before you, which 'tis fit you ſhould believe, and adhere to with *Simplicity* of Mind. But to pervert plain Words, recourſe muſt be had to human Arts, and a laborious Exerciſe of Wit. Concerning the abovemention'd Verſion of the Text, *the Word was God*, 'tis to be noted, that there is nothing new or ſtrange in that Expreſſion: For ſo have the *Dutch*, the *Engliſh*, the *French*, the *Bohemians*, tranſlated theſe Words in their

Bibles, and *Piſcator* has ſo render'd them in his *German* Tranſlation. From whence it may at leaſt be underſtood, that this Acceptation of the Words appeared to be the plaineſt and moſt proper of all to the beſt Interpreters. And that this is the true Acceptation, may appear from the Intention of St. *John* by them, *viz.* that the *Word* was, before the Beginning of any Thing, or it was from Eternity; ſo as no Time can be aſſign'd when he began to exiſt. But if you inquire, where then was the *Word*, if thus ſet beyond Time and Place, and any Conception that Man can form of created Beings? It is anſwer'd, He was from *Eternity* with *God*, and before or in the Preſence of *God*, as the moſt *beloved Son* his Delight and Joy is in the Preſence of his Father *. If you further aſk, Was the *Word* of another Eſſence from *God?* was he any way in reſpect of his Eſſence different from *God?* It is anſwer'd, No. That ſame *Word was God.* If you ſtill urge, Was there then no Difference between the *Word* and *God?* It is anſwer'd, None at all, in regard of *Eſſence*, *but the Word was in the Beginning with God*, as it was ſaid in the firſt Verſe, and again repeated (in the ſecond) that you may obſerve there is no Difference in the Godhead in point of Eſſence;

* 1 *John* i. 2.

ſence; and yet nevertheleſs that there is ſuch a Difference, that the *Father* and the *Word* ſhould not be *confounded*, but that in regard of *Eſſence* they are *One*, and in regard of *Perſonality* they are *Two:* which Diſtinction holds alſo as to the *Holy Spirit:* wherefore St. *John* might truly ſay, that They are *Three*; and that *theſe Three are One.* Why therefore, O Man, doſt thou go about to wreſt thoſe Words, which the Scriptures make plain and conſonant? But if any one induced by the leaſt Colour of Reaſon, ſcruples to acquieſce in a clear Verſion generally received by ſuch Numbers of intelligent People, and is not ſatisfied with what is alledged before concerning it, let him know, that this is no Derogation at all to the Truth itſelf. Let the Verſion be retained as it ſtands in our *German* Bibles, und Gott war das Wort, i. e. *& Deus erat Verbum*; *and God was the Word:* Taking it in this manner, pray what is wanting to a Demonſtration of the true and eſſential *Godhead* of our *Saviour? John* ſays, *the Word was with God.* Some may have concluded perhaps from theſe Words, that becauſe the *Word* was with God, it was therefore not God, but ſome other Thing beſide God: *John* therefore anſwers, Gott war ſelbſt das Wort, i. e. *ipſe Deus erat illud Verbum, God himſelf was the Word.* And when it may be

retorted; Are They then in no reſpect Two; and is all Difference (even Perſonal) taken from Them? St. *John* for that Reaſon repeats what he had ſaid, and ſaith; οὗτος *the ſame (i. e.* λόγος *the Word*; by which Term at the very Time he expreſſes ſome Perſonal Difference) *was in the Beginning with God.* Which way ſoever therefore our Antagoniſt turns himſelf, he will not at all advantage his Cauſe; for the Words of St. *John* are ſo clear, ſo convincing and piercing, that they cannot poſſibly be ſo far wreſted, but that the ſimple and plain Mind of *John*, muſt needs be acknowledged by him who will not chooſe to be blind, with his Eyes open. They moſt effectually confute *Arius*, as well as *Sabellius*; the firſt, in his oppugning the true *Divinity* of *Chriſt*; and the other, in taking away the Diſtinction of Perſons in the *Godhead.* But when we ſpeak of the Difference of *Perſons*, this is not to be underſtood in a groſs manner, and ſuch as is ſuitable to created Beings: for corrupt Reaſon eaſily ſinks ſo low, as to form to itſelf ſuch a *Perſonality* in the Mind, that may alſo involve a Difference of the *Eſſence.* The Words of St. *John* directly oppoſe this groſs and falſe Conception of the Perſonality, and all Things are therein delivered in a moſt plain and ſimple manner, in which every one

one may ſafely acquieſce; nor is there Reaſon why any one ſhould be offended with the word *Perſonality*, ſo it be not hurried by corrupt Reaſon into a perverſe Senſe. Since therefore the Words of *John* are ſo clear, and attribute the ſame *Divinity* to the *Word*, or the *Son*, as belongs to the *Father*, nothing more can be required to the former Proof of the minor Propoſition of the ſecond Syllogiſm, than that every one ſhould be referred to the Words of *John*, without adding a ſingle word to them. But it was thought convenient to produce ſome Arguments for their ſake, who will not be content with plain Words. And if there be any who will not yet be ſatisfied, nor admit the Things which St. *John* affirms in expreſs Words, but will ſtill require ſome other Demonſtration of the true and eſſential Divinity of our *Lord Jeſus Chriſt*: In order to gratify ſuch a one farther, we ſhall quote the I^ſt Epiſtle of *John*, chap. v. *ver.* 20. in which *John* interprets himſelf, ſaying, *We know that the Son of God is come, and hath given us an Underſtanding, that we may know Him that is true: and we are in Him that is true, even in his Son Jeſus Chriſt. This* (ὁτος) *is the true God, and Eternal Life.* Of whom is the Diſcourſe here? Is it not of *Jeſus Chriſt?* who is that true One, *in whom we are?*

are? Is it not Jeſus Chriſt? Here therefore this *Jeſus* is ſaid to be the *true God*; whereby *John* declares, how He would have it be underſtood, that in this ſame Verſe he calls Him ὁ ἀληθίνον, *Him that is true*, ſurely in ſuch a Senſe, as that He is the *true God*. And who, I pray, is it, that in the Holy *Scriptures* is called *Eternal Life?* Is not this the Name that belongs to *the Son of God?* and is every where given Him. Does not *John* himſelf, Ist Epiſt. i. 2. call Him that *Eternal Life*, *which was with the Father?* Does not he tell us, Chap. v. 11, 12. of the ſame Epiſtle, that *Eternal Life is in the Son*; *that he that hath the Son, hath Life*; *and he that hath not the Son, hath not Life?* And behold, he not only affirms of this ſame *Jeſus Chriſt*, that He is *Life Eternal*, but ſays, *ver.* 20. *This is the true God, and Eternal Life*; and adds, *Little Children, keep your ſelves from Idols:* That he might thereby every way atteſt, that the true and eſſential Divinity of the *Son of God*, ought to be acknowledged by us. For if *John*, as is well to be obſerv'd, had ſo great a Care of the Churches, as to admoniſh Them to beware of Idols, how could he prevail upon himſelf to give the greateſt Occaſion of all for Idolatry? But he would certainly have given it, had he declared thoſe Things of any *Created* Being,

ing, which he has ſpoken concerning *Chriſt*, in his Goſpel, his Epiſtles, and Revelation. Moreover, thoſe Things ſhould be well conſider'd, which are written, *John* xiv. 8, 9, 10, 11. Philip *ſaith unto him, Lord, ſhew us the Father, and it ſufficeth us. Jeſus ſaith unto him, He that hath ſeen me, hath ſeen the Father; believe me that I am in the Father, and the Father in me.* Now what elſe in effect does *Chriſt* ſay here, but that He and the Father are One? Can it be thought the Inquiry in this Place was about the Unity of Will and Affection? No, by no means. For how can you find this Senſe in the Words of *Philip*, and how could the Anſwer of our *Lord* ſuit with the Requeſt of *Philip*, if he would thereby have declared nothing to him more, but that *He* and the *Father* were ſo united by Conſent of Will and Affection, as two Friends are united together, or as every Believer is joined with *God*, by an Union of Will. Wherefore this is the obvious Meaning of *John*'s Words, that the *Son* is of the ſame Divine and Individual Eſſence with the *Father*. St. *Paul* alſo calls our *Lord Jeſus Chriſt, God over All, bleſſed for ever* *. What other lofty Names are in many Places of Scripture attributed to *Chriſt*, agreeing to the one, true and eſſential *God*, and that He

* *Rom.* ix. 5.

He is particularly called *Jehovah*, that is, the Eſſential God, ſubſiſting by Himſelf, may be ſeen hereafter in the INDEX of the Divine *Names* or *Titles* of *Chriſt*; in which, nevertheleſs, for Brevity's ſake, there are but few of them enumerated: whereas it could be eaſily ſhewn, that *Moſes*, the *Prophets* and the *Pſalms*, are full of clear Teſtimonies of the *Divinity* of *Chriſt*. May it pleaſe God to open the Hearts of many to attend diligently to this important Affair. But from what hath been ſaid, it is abundantly manifeſt, that the *Concluſion* above made remains firm, *viz.* That *Jeſus Chriſt is the true, the eſſential, and living God*; becauſe it appears clearer than Meridian Light, not only from the plain Words of *John*, (which way ſoever they are placed and turn'd) but alſo from the univerſal Teſtimony of all the Holy Writings. Why therefore doth blind and wretched Reaſon take ſuch Pains to depreciate and deny the *Lord, by whom are all Things, and we by Him* * ? May we not hence conclude, how fearful and dangerous it is for any one to go about to read the Holy *Scriptures* but as an humble and meek Diſciple, whoſe Part it is, without Contradiction, to believe the Things which the Scripture delivers us in clear and perſpicuous Words. But tho' the

* 1 *Cor.* viii. 6.

the two Arguments now alledg'd, are abundantly ſufficient to convince and ſatisfy the Mind, concerning the true and eſſential Divinity of *Chriſt*; yet there ſtill remain, in the Beginning of this Goſpel, many more of no leſs Conviction to the Heart, which now follow.

SECT. L.

The Third Argument.

" HE, by whom all Things were made, " and without whom nothing was made, " that was made, is equally with the *Fa-* " *ther* the only true and *Almighty God.* " But *Chriſt* is *He, by whom all Things* " *were made, and without whom nothing* " *was made that was made:* Therefore " *Chriſt* is the only true and *Almighty God.*" No Man hath any Reaſon to doubt of the Truth of the major Propoſition; for every one can eaſily underſtand, that He, by whom all Things (that are out of God, or may be ſaid to be created) were created, cannot poſſibly be any other, than the true, eſſential, and *Almighty God.* But perhaps *Reaſon* will ſeek for a Subterfuge in the word *By*, and ſay, that He who *Himſelf* created All Things, muſt indeed be the only true and *Almighty God*; but that He *by whom* all Things were created, muſt

muſt be ſaid to have firſt received Power and Efficacy from One Higher than Himſelf, by the Advantage whereof afterwards, and ſo not from his own Power and Vertue, nor from Divine Omnipotence properly ſo called, created all Things: Therefore that He cannot be called the True and *Almighty God, by whom*, as by an Organ and *Inſtrument*, all Things were made; but that the True and *Almighty God* made uſe of Him as an Inſtrument, and ſo created all Things by Him. That this Objection may be the more ſolidly anſwer'd, the major Propoſition might thus have been formed, with ſo much the greater Emphaſis: " To whom the Creation of " Heaven and Earth, yea, the Creation of " all Things that are in Heaven and Earth, " without Exception of any Thing crea- " ted, is aſcribed, not ſo only as effected " by *Him*, but as to the *Creator* Himſelf; " and indeed in ſuch a way, that it could " not be aſſigned to any other after a more " ſublime manner: He is the only True, " Omnipotent, and Eſſential *God*." Every one ſees, that This cannot be ſaid of an Angel, nor of any Thing elſe, that may be uſed as an Inſtrument; but 'tis manifeſtly clear, that This is affirmed of *Chriſt* in the Holy Scriptures. Therefore as St. *John* ſays, *all Things were made by the Word, and without Him was not any Thing*

Thing made, that was made; ſo St. *Paul* declares theſe Things more at large: * *By Him were all Things created, that are in Heaven, and that are in Earth, viſible and inviſible; whether they be Thrones, or Dominions, or Principalities, or Powers: all Things were created by Him, and for Him. And He is before all Things, and by Him all Things conſiſt.* Note here in the firſt Place, for hence it may throughly be underſtood, that ſuch Things as theſe cannot be ſpoken of a meer Inſtrument, nor of an Angel, nor of any other Thing which is not God Himſelf. For He, by whom not only all Things, but for whom all viſible Things were created, nay, who is before all Things, and by whom, or in whom all Things do conſiſt, (or are preſerv'd in their Being) He, I ſay, can by no means be created, but muſt Himſelf be the eſſential God: and this is *Chriſt* himſelf. Note then, that as St. *Paul* ſays *by whom* alſo (in the oblique Caſe) *he made the Worlds* † (τὸς αἰῶνας, *ſecula, the Ages*, whatſoever is in any manner circumſcribed by Time:) So he preſently after affirms of Him, (in the Nominative Caſe) that *He, as the Brightneſs of his Glory, and the expreſs Image of his Perſon, upholdeth all Things by the Word of his Power*; ſo that nothing can ſubſiſt, unleſs

* *Col.* i. 16, 17. † *Heb.* i. 2.

unleſs it be ſupported by his powerful Word; which certainly is not the proper Work of any created Being, but of the living *God* alone: For he does not here ſay *by whom*, but *who* (the *Son*, there ſpoken of) *upholds all Things by the Word of his Power*. And if you ſtill deſire farther Proofs, turn your Eyes immediately to the following Quotations, and obſerve, that the Holy Spirit does not ſo tie himſelf to the Uſe of the Particle *by*, but attributes unto Chriſt the Work of Creation ſimply, in the Nominative Caſe, ſpeaking of the Son thus: Σὺ Κύριε, * *Thou, Lord, in the Beginning* (or *of old*) *haſt laid the Foundation of the Earth, and the Heavens are the Work of thy Hands. They ſhall periſh, but thou ſhalt endure (but thou remaineſt) and they all ſhall wax old like a Garment, and as a Veſture thou ſhalt change them, and they ſhall be changed. But thou art the ſame, and thy Years ſhall have no End.* Therefore is not He, who laid the Foundation of the Earth, and whoſe Handy-work the Heavens are, who ſhall change the Heavens themſelves, and who always remains the ſame; the Eternal, the Living and Almighty God, *with whom is no Variableneſs* † ? Now it is evident beyond all Controverſy, that theſe Things are ſpoken of *Chriſt*, for the Epiſtle

* *Pſalm* cii. 25, &c. † *James* i. 17.

Epiſtle to the *Hebrews* avers it in expreſs Words; and it is acknowledg'd by All, that the ciid *Pſalm* is to be underſtood of the *Meſſiah.* If any one ſhall object, that theſe Things are ſpoken of the *New Creation*; he ſhould know, that neither the τὸ κατ' ἀρχὰς, in *the Beginning*, nor this *Change* or *Tranſmutation of Heaven and Earth*, nor the Things that go before, can ſuit with ſuch a Suggeſtion. But if *Chriſt* be He that laid the Foundation of the Earth, *&c.* what, I pray, can be more evident, than that *Chriſt* himſelf is the true, eſſential and Almighty God? May we not ſay to Him; * *O Jehovah, thou art our Father: we are the Clay, and thou our Potter, and we all are the Work of thy Hand?* Cannot we perceive that it is *Chriſt*, of whom it is ſaid, † *Thy Maker is thy Husband, (the Lord of Hoſts is his Name) and thy Redeemer, the Holy One of* Iſrael, *the God of the whole Earth, ſhall He be called?* Behold! thus the Prophetick Spirit ſpeaks of *Chriſt*, and inſtructs us how we ought to celebrate and reſound the Glory of the *Son* of *God*, with a Name and Titles worthy of Him. For who, I beſeech you, is the Huſband of the Church? Is not *Chriſt* ſo denominated in the very Inſtitution of Matrimony? Does

* *Iſai.* lxiv. 8. † *Iſai.* liv. 5.

not St. *Paul* ſay, * *This is a great Myſtery: but I ſpeak concerning Chriſt and the Church.* And *I have eſpouſed you to one Husband, that I may preſent you as a chaſte Virgin to Chriſt* †? It is manifeſt that That Man does not underſtand the whole Oeconomy of *God* in the Old and New Teſtament, nor has he perceiv'd the *Myſtery* of *Chriſt* in the Scriptures, who denies, that *Iſaiah* doth comfort and encourage the Church, by repreſenting *Chriſt* to her as *her Husband, who is likewiſe her Maker*, and not only as her Huſband, but alſo her *Redeemer*, גאל which is the proper Work and Office of *Chriſt*, and ſhadowed in the Law by Types. Compare alſo here *Iſa.* lxii. 5. but he calls this Perſon, from the Work of Creation, *the God of the whole Earth*; yea, he affirms that this their Redeemer, the Holy One of *Iſrael*, ſhould be called *the God of the whole Earth*, whoſe Name he had called יהוה *Jehovah*, the eſſential *God*, the *God of Hoſts*. And the Holy Scriptures are full of the like Expreſſions, wherein the *Meſſiah* is ſet before us as *Creator*; but there is not ſo much as one Text in all the Sacred Writings, in which *Chriſt* himſelf is ſaid to be a *Thing created*, or *that He was made by God*. *Jerome* has moſt fully vindicated, by rightly tran-

* *Eph.* v. 32. † 2 *Cor.* xi. 2.

tranſlating one Word of the authentick *Hebrew* Text, that Place in *Prov.* viii. 22. which *Arius* hath very much abuſed. For whereas *Arius* out of ſome Copies of the Verſion of the LXX Interpreters, reads it thus; Κύριος ἔκτισέ με ἀρχὴν ὁδῶν αὐτοῦ, i. e. *Jehovah creavit me initium viarum ſuarum*, i. e. *The Lord created me the Beginning of his Ways: Jerome* has to this moſt rightly oppoſed the *Hebrew* word קנני (to which the Tranſlation ought to have been entirely agreeable) which *Hebrew* word does not at all ſignify *creavit me*, *created me*, ſed *poſſedit me*, but *poſſeſſed me*; by which Interpretation he has alſo anſwer'd that Place in *Eccluſ.* xxiv. 9. Πρὸ τοῦ αἰῶνος ἀπ' ἀρχῆς ἔκτισέ με: *Ante ſeculum à Principio creavit me*, i. e. *He created me from the Beginning before the World*; inaſmuch as this was taken from the wrong Verſion of the *Hebrew* word juſt mention'd. [*Note*, the *Engliſh* Tranſlation runs thus: *Prov.* viii. 22. *The Lord* poſſeſſed *me in the Beginning of his Way, before his Works of old.*] If a Man's Mind be ſo enlighten'd by the Lord, that he comes to underſtand the Prophecies concerning the *Meſſiah*, or the Scriptures which ſpeak of Him, he will then eaſily know, that the c^th *Pſalm* is nothing elſe but an Acclamation of the Prophetick Spirit, which relates to

the *Meſſiah*; ſaying, *Make a joyful Noiſe unto the Lord, all ye Lands: ſerve the Lord with Gladneſs, and come before his Preſence with Singing. Know ye that the Lord he is God, it is He that hath made us, and not we our ſelves; we are his People, and the Sheep of his Paſture.* He will then alſo eaſily underſtand that *Moſes* ſang not of any other Perſon: Pſal. xc. 2, 3. *Before the Mountains were brought forth, or ever thou hadſt formed the Earth and the World: even from everlaſting to everlaſting thou art God. Thou turneſt Man to Deſtruction, and ſayeſt, Return ye Children of Men.* Is it not the Voice of the bleſſed *Son of God*, which the Dead in their Graves are one Day to hear, and come forth? And if there be any one, to whom theſe eſpecially, or any other the like Places of Scripture may not ſeem ſo clear and perſpicuous, as to be convinced immediately from them of the *Omnipotence* and *Divine Glory* of *Jeſus Chriſt*; he ought not from hence to conclude, that others may not have a greater Conviction of Mind from them, but he ought humbly to pray to *God* for a better Underſtanding of his *Word:* ſo He will in due time open his Eyes more and more, that he may be able to find every where in *Moſes* and the *Prophets*, the cleareſt Teſtimonies

timonies concerning the *Omnipotence* and *Majeſty* of *Chriſt*; as St. *John* in the Beginning of his Goſpel, already conſidered by us, furniſhes an Example of this Matter from the firſt Chapter of *Geneſis*, where certainly another Perſon, who by his own Reaſon, void of Divine Light, ſhould attempt this, will not be able to diſcover from thence the *Eternal Divinity* and *Omnipotence* of *Chriſt*. In the mean time, it is the Duty of every one to be contented with thoſe plain and open Teſtimonies which we have produced above, and moſt carefully to beware that he deny not any Thing to *Chriſt*, which the *Holy Spirit* adjudges by clear and evident Words to belong to Him. Therefore although from this manifeſt Proof of the minor Propoſition, the Concluſion ſtands firm and uncontroulable, that *Chriſt*, being *the Maker of Heaven and Earth*, is the True and *Almighty God*; yet ſtill this Scruple, which ſome may perhaps have, is to be more ſolidly removed. It is aſked, but why does *John* uſe the Particle διὰ, *by*; or why does he ſay, *all Things were made by Him*, and not rather, He made all Things? And for what Reaſon does the Scripture alſo elſewhere in this very Matter uſe this Particle *by?* To which it is anſwer'd, that this was not done in any wiſe to derogate from the *Majeſty* of

Chriſt, whereto corrupt Reaſon moſt ſhamefully bends; foraſmuch as without any Controverſy it is written of *Almighty God*, * *Of Him, and through Him*, (or, *by Him*, δι' αὐτοῦ, *per eum*) *and to Him, are all Things; to whom be Glory for ever. Amen.* In like manner it is written; † *It became Him, for whom are all Things, and by whom are all Things, in bringing many Sons unto Glory, to make the Captain of their Salvation perfect through Sufferings:* Not to mention now any more Places of Scripture. But the Holy Scriptures do the rather uſe this Particle, that we may thereby acknowledge the *Glory* of *Chriſt*: as alſo the Scope of this Particle *by* is manifeſt from *Col.* i. 16—20. This is moſt evidently ſeen in St. *John*: For after he had aſſigned *Eternity* to *Chriſt*, and had declared Him *Equal* to the *Father* in his Divinity, as being of the ſame Eſſence with Him, he aſcribes alſo the ſame *Omnipotence* to Him, which is due to the *Father*, and makes not the Particle *per*, *by*, to derogate more from his Divine Majeſty, than the Particle *apud*, *with*, which he uſes in the 1ſt and 2d Verſes of his Goſpel. Nay, when he had already in expreſs Words aſſigned to the *Son* Eternity, and the true and eſſential Divinity, he knew well, that the Senſe of the

* *Rom.* xi. 36. † *Heb.* ii. 10.

the 3d Verſe could not be underſtood of any other than the divine Omnipotence. But by reaſon of the *Myſtery* of the *Father* and the *Son*, * who are of the ſame Eſſence, but diſtinct in their *Perſonality*, he uſes in this Place the Particle σὺν, *with*, as well as that of διὰ, *by*, and makes *Chriſt* himſelf to be his own Interpreter, † ſaying to the *Jews*; *My Father worketh hitherto, and I work.* But to the *Jews*, who eaſily perceived from this Saying, that he did not call *God* his *Father* after a common way of ſpeaking, but that He made himſelf *equal* with *God*; He ſaid moreover, *Verily, verily, I ſay unto you, the Son can do nothing of himſelf, but what he ſeeth the Father do; for what Things ſoever he doth, theſe alſo doth the Son likewiſe.* By which Words indeed Chriſt honoureth his *Father*, but teaches at the ſame time, *ver.* 23. *that all Men ſhould honour the Son, even as they honour the Father. He that honoureth not the Son*, (underſtand, even as he honoureth the Father) *honoureth not the Father which hath ſent him.* Likewiſe in St. *Paul*'s Epiſtles, when the Particle διὰ, *by*, is uſed concerning the *Son*, it is ſo clearly ſignified by other Words, and ſo ſublime a Senſe is given to it, that any one may eaſily perceive he

* *Col.* ii. 2. † *John* v. 17, 19.

does nothing elſe, but propoſe the Order of the divine Operations, and declare, that all Manifeſtation of the *Father*, both in the Kingdom of Nature and Grace, is made *by* the *Son*, and *in* the *Son*, as the eternal *Word* of *God*. And as long as this is not underſtood from the *Word* of *God*, ſo long alſo it is not underſtood as it ought to be, what *Chriſt* is, and what is obtained by Him.

SECT. LI.

The Fourth Argument.

" THE firſt Principle or Cauſe " Original of Life is the true and eſſen- " tial God: The *Word*, as by which all " living Things were created, is the firſt " Principle or Cauſe Original of Life; " therefore the *Word* is the true and eſ- " ſential God." Or, " He by whom all " created Things do live, and who gives " Life to all created Things, muſt be God: " The *Word* gives Life to all Creatures; " Therefore the *Word* muſt be *God*." By this twofold way of Reaſoning, the Reverend *John Arndius* forms his Concluſion from the Words of St. *John*. No one could doubt of the major Propoſition, who would but a little conſider it. For indeed a Man's Reaſon cannot conceive, how to be the firſt Original or Principle of

of Life, or to be Him by whom all created Beings do live, and who gives Life to all created Things, can be aſſigned to any other than the living God. Whence God is not only wont to be called in the Holy Scriptures *the living God* *, but the Origin and Fountain of Life is alſo attributed to him alone, as *David* ſays; ‡ *With thee,* (עִמָּךְ παρὰ σοὶ θεῷ, *with God*, Joh. i. 2.) *is the Fountain of Life.* By which *Fountain of Life*, no other indeed but Chriſt is in this Place to be underſtood. But if any one ſhould not be perſwaded of this, yet he cannot deny but that the Fountain and Beginning of Life is to be aſcribed to God alone, all other Beings, which cannot be ſaid to be God, being excluded: With which Place ought to be compared *Jer.* ii. 13. where it is ſaid, *They have forſaken me, the Fountain of living Waters*; which it is manifeſt can't be underſtood of any other, but of the living God. As to what now belongs to the minor Propoſition, we are plainly enough taught in the New Teſtament, where we ought to ſeek this Fountain of Life, or Source of living Waters. For thus *Chriſt* ſays to the Woman of *Samaria*, *John* iv. 10. *If thou knoweſt the Gift of God, and who it is that*

* *Deut.* v. 33. *Joh.* vi. 57. 1 *Sam.* xvii. 26. 2 *Kings* xix. 4, 16. *Pſal.* xlii. 3. *Joh.* i. 2.
‡ *Pſal.* xxxvi. 9.

that ſaith to thee, Give me to drink, thou wouldeſt have asked of him, and he would have given thee living Water: and *ver.* 14. *Whoſoever drinketh of the Water that I ſhall give him, ſhall never thirſt; but the Water that I ſhall give him, ſhall be in him a Well of Water ſpringing up into everlaſting Life.* This is what *John* ſaith: *In Him was Life,* (Joh. i. 4.) If any one would ſo underſtand theſe Words, as if nothing elſe were meant by them, but what is wont to be ſaid of any other living Thing, to wit, *that there is Life in it,* it is moſt evident, this was not the Thing that *John* was concern'd about: For what had he ſaid worthy the mentioning? How would this agree with what he had ſaid before? How with what follows, where this *Life* is called the *Light of Men,* (Joh. i. 4. latter part): Wherefore by this Expreſſion, [that in Him *(i. e.* in *Chriſt)* Life is ſaid to be] ſomething more *ſublime* muſt neceſſarily be denoted, to wit, *the very Origin of Life,* which cannot be in any created Thing, but is in *Chriſt,* as the true and eſſential *God.* But if ſome would ſtill interpret theſe Things no farther than that therefore only there is *Life* in Chriſt, becauſe He hath taught other Men the *Way of Life,* every one muſt perceive that ſuch an Interpretation is very far from reaching the Intention of St. *John,* ſince neither

neither this ſo agrees with the preceeding and following Words, that it ſhould be taken for their adequate Meaning. And might not the ſame Thing have been ſaid in this Senſe of *John* the *Baptiſt?* But ſince this remarkable Predicate is plainly in the Text denied to *John* the *Baptiſt*, but is given to *Chriſt*, tho' *John*, by the Teſtimony of *Chriſt* himſelf, was the greateſt that were born of Women; certainly 'tis evident, that by this the Text inſtructs us, that *Chriſt* is more than a meer Man; that the Principle of *Life* is to be ſought for in Him, and cannot be looked for in any created Thing. Truly theſe, and other the like Interpretations, are ſo managed, that it is eaſy for every one that conſiders them without prejudicate Opinions to know, that the *ſublime* Declarations which are here made of *Chriſt*, are by ſuch Interpretations extremely, and as far as can be done by corrupt Reaſon, induſtriouſly extenuated. Therefore let the Matter be conſider'd as it plainly appears in the Text with its Connexion, and it will be eaſily and without Trouble perceiv'd, (1.) That theſe Words, *In him was Life*, flow from the antecedent Words. Now in the former Words, the *Eternity* of the *Son*, his true and eſſential Divinity, and his *Omnipotence*, are by *John* in plain Words ſet before our Eyes,

(of

(of all which we have already diſcourſed) from Thence therefore now properly follows what St. *John* here affirms concerning the Word, to wit, that *in Him was Life*, as in the Eternal, Eſſential, and Almighty God, together with the *Father*. But eſpecially this latter Aſſertion, *(in Him was Life)* is moſt cloſely conjoined with his *Omnipotence*, which ſhews itſelf in the Creation of all Things. And hence (2.) it clearly follows, that St. *John*'s Meaning was this: As all Things were made by the *Word*, *and without Him was nothing made that was made*; ſo neither was Life made or produced in any created Thing without the *Word of God*, in whom the Fountain and Origin of Life in ſuch a manner is, as out of Him to transfuſe itſelf into Things created, and thereby to impart Life to them: Which if we diligently conſider, we ſhall eaſily perceive (3.) This alſo to lie hid in the Words of *John*; that the Son of God, in his eternal Generation from the *Father*, in which he has his Divine Eſſence, had *Life* alſo from *Eternity*, as he himſelf ſays; Joh. v. 26. *As the Father hath Life in Himſelf, ſo hath he given to the Son to have Life in Himſelf.* Therefore this Fountain of Life, the *Word of God*, which hath imparted Life to his Creatures, is an eternal Fountain flowing out of the eternal

eternal Generation from the *Father*. On which Subject the Reverend Dr. *Spener* hath diſcourſed with great Solidity, in his Sermon concerning the eternal Generation of the *Son* of *God*. Wherefore *(4.)* this alſo is contained in the Words of *John*: that this Life, which flowed from this eternal Fountain into Things created, does alſo preſerve the Things that are created; as for that Reaſon St. *Paul* ſays, * *by Him all Things conſiſt*: and † *He upholdeth all Things by the Word of his Power*: And from the ſame Foundation, ‡ *Thou hideſt thy Face, they (the Things created) are troubled; thou takeſt away their Breath, they die, and return to their Duſt. Thou ſendeſt forth thy Spirit, they are created: and thou reneweſt the Face of the Earth.* Hence alſo the Son of *Sirach* introduces this *Word* of *God* ſpeaking in this manner: ‖ *I came out of the Mouth of the moſt High, and covered the Earth as a Cloud. I dwelt in high Places, and my Throne is in a cloudy Pillar. I alone compaſſed the Circuit of Heaven, and walked in the Bottom of the Deep; in the Waves of the Sea, and in all the Earth.* The Reverend *John Arndius*, in his *Evangelical Poſtill*, writes excellently on this Subject: " All " Things are full of *God*, and they live,

" are,

* *Col.* i. 17.
† *Heb.* i. 3.
‡ *Pſal.* civ. 29, 30.
‖ *Eccluſ.* xxiv. 3—9.

" are, and are moved in *God*, more than " in themſelves. For as He hath by his " Word ordered and created all Things in " their Nature and Eſſence, ſo hath He " not withdrawn his Word and Virtue " out of them, as a Shoemaker does the " Laſt out of the Shoe he has made, but " hath left his Word in all Things, that " He may preſerve and govern all Things, " impart to, and ſuſtain them in their " Nature and Eſſence; that thereby they " may live, move, and encreaſe. We, " and all created Things, are like a Sha- " dow, that receives its Motion from the " Body, or the Tree it relates to. The " Tree being in motion, the Shadow alſo " moves; *in God we live, and move, and* " *have our Being*, Acts xvii. 28. Where- " fore the *Word of God*, is the Spirit, " the Virtue and the Hand, in all living " Things, or it is the very Efficacy of " Life. Take away the Word, their Life " is gone, and they muſt of Neceſſity pe- " riſh, *Pſalm* civ. 29, 30. Here there is " need of a ſublime Underſtanding, to " know how all Things live in the Word, " by the Word, and from the Word, as St. " *Paul* tells the *Romans*, Chap. xi. 36. *For* " *of Him, and through Him, and to Him* " *are all Things.*" And the ſame Author, *Lib.* IV. *c.* 6. concerning *True Chriſtia- nity*, ſays thus: " This Virtue and enlive-

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" ning Power of God, is that *Word*, by " which all Things were created. *By the " Word of the Lord, the Heavens were cre- " ated, and all the Hoſt of them by the Breath " of his Mouth*, Pſ. xxxiii. 6. This Word " which *God* ſpake, did not vaniſh away, " and was not a meer Sound only; but was " the *Life* of all created Beings, remain- " ing with them, and is that Power which " preſerveth all Things; according to that " of St. *Paul*, Heb. i. 3. *The Lord uphold- " eth all Things by the Word of his Power.* " For as the Shadow depends upon the " Tree, ſo does our *Life* depend upon " *God.*" Herein conſiſts the Foundation of all true *Wiſdom*; ſo that whatſoever obtains the Name of Wiſdom, is counterfeit and vain, unleſs it has *Chriſt* for its Foundation, as the Principle of all Life, and by whom all Things conſiſt. Wherefore St. *Paul* having laid this Foundation in his Epiſtle to the *Coloſſians*, ch. i. *ver.* 15, 16, 17. admoniſhes them thus, chap. ii. 8. *Beware leſt any Man ſpoil you through Philoſophy and vain Deceit, after the Tradition of Men, after the Rudiments of the World, and not after Chriſt:* and he ſubjoins the Cauſe; *for in Him dwelleth all the Fulneſs of the Godhead bodily: and ye are complete in Him.* Of ſo great moment is it, that in *Chriſt* Life is ſaid to have been, to be, and always will be; and

that

that without Him all Things are dead: from which Doctrine, we muſt of neceſſity come to the Knowledge of his *ſupernatural Glory*. But as our natural Life has its Origin from the eternal *Word of God*, and is preſerved by It alone, ſo (5.) the ſame Word is alſo the Fountain and Beginning of *ſpiritual Life:* For we are all by the Fall of *Adam* liable to Death, as St. *Paul* expreſly teaches, both in his Epiſtle to the *Epheſians*, chap. ii. and in that to the *Coloſſians*, chap. ii. Therefore Chriſt is not only the Way, by which we eſcape to Life, nor only the Truth in which we reach to it, but He is alſo the *Life* itſelf; or Life is ſo in Him, as *John* ſpeaks, that He raiſes and revives from ſpiritual Death *(Epheſ.* ii. 1.) yea, that He not only beſtows Life, but alſo is Life itſelf, and remains in them who believe in Him. Hence St. *Paul* ſays; * *I live, yet not I, but Chriſt liveth in me:* And, † *To me to live is Chriſt.* But altho' this ſpiritual Life is properly the true Life, and natural Life, being ſubject to Corruption, and a Curſe, cannot be ſaid to be the true Life; but rather Man, conſidered according to Nature, as the Son of Wrath, is alienated from the Life of God: ‡ Yet this ſpiritual and in itſelf trueſt Life, is hid with *Chriſt* in *God*, until *Chriſt* our Life ſhall be

* *Gal.* ii. 20. † *Philipp.* i. 21. ‡ *Epheſ.* iv. 18.

be made manifeſt, and then alſo we being made manifeſt with Him, ſhall become *glorious* *. Wherefore (6.) alſo the *Life* of *Glory* is in *Chriſt*, I ſay, of eternal and infinite Glory, when Chriſt ſhall be glorified in his Saints, and come to be admired in all them that believe †. This Life is in the *Son*, as *John* declares. Therefore from all that has been ſaid, the Argument of this Section runs the more clearly thus. " *He* in whom as the eter-
" nal *Son* of *God*, and the Creator of all
" Things, is the Beginning of all natural
" and ſpiritual Life, yea, the Life of fu-
" ture Glory, and in whom all natural
" and ſpiritual Life, as likewiſe the Life
" of eternal Glory, does conſiſt; *He* is
" the true, eſſential, and the *living God*.
" All theſe Things are moſt clearly de-
" monſtrated concerning *Chriſt* out of the
" Holy Scriptures: Therefore *Chriſt* is the
" true, eſſential, and *living God*.

SECT. LII.

The Fifth Argument.

" HE that is the *Light* of all Men, il-
" luminating all Men, the *true Light*, in
" reſpect of whom all created Light, even

* *Col.* iii. 3, 4. † 2 *Theſſ.* i. 9, 10.

" *John* the *Baptist* (who otherwise *was a* " *burning and a shining Light)* ought to " be reputed as no Light at all, or as a " *Shadow* only; and who is the Origin of " Light, and the true Light of Life, with- " out whom all Things remain in Death " and Darkness: *He*, together with the " Father, is the true and essential *God*. " *Christ* is that *Light*, of which all these " Things are clearly expressed in Holy " Scripture: Therefore *Christ*, together " with the *Father*, is the true and essen- " tial *God*." The first Proposition like- wise can't be denied: For altho' otherwise the word *Light* in the Holy Scriptures, is sometimes taken, not only for that *Light*, which *God* created on the first Day, and for the Light of the *Sun* and of the other Stars, as also for the natural *Light* of the Day, but also in a spiritual Signification, for Men divinely enlightned, especially for those whom *God* makes use of as Instruments for the Conversion and Illumination of many other Persons: yet the Description of *Light* abovemention'd, is so framed, that it cannot possibly suit with any Man, or Angel, or with any other created Being whatsoever. Yea, in these two Denominations of *Life* and *Light*, (if they be described after so *sublime* a manner, as *Life* is described in the for- mer Argument, and *Light* in this) the whole

whole Work of Redemption is founded, or all Mankind are deliver'd from Death and Darkneſs, and tranſlated into the Kingdom of Life and Light. Which great Work, no created Being could by any means, much leſs by itſelf, poſſibly atchieve; as neither is it aſſigned to any created Thing in all the Holy Scriptures. Since therefore it moſt evidently appears, that *Chriſt* is that *Light* which illuminates all Men, and from which all other Light is deriv'd, as from its Fountain, and which tranſlates from the Darkneſs of Death into the *Light* of *eternal Life*, and does all this by itſelf; the Concluſion remains firm, that *Chriſt*, together with the *Father*, is the true and eſſential *God*. Now here St. *John* witneſſes concerning *Chriſt*, that He is the *Light of Men*; and he explains himſelf by ſaying, that this *Light* illuminates all Men: (*Joh.* i. 9.) Nay, he does not ſimply affirm of *Chriſt*, that He is the *Light* of Men, but after he had deſcribed his *Eternity*, his true *Godhead*, and his *Omnipotence* in the Work of the Creation, and from this laſt Attribute eſpecially, had propounded Him as the Origin of *Life*; he adds, with a wonderful and holy Emphaſis, *And the Life was the Light of Men*, (Joh. i. 4.) By which he teaches, that *Chriſt* as the Light ἦν *was* then preſent in the Beginning, and as ſoon

as Men were made, (and ſo before the Fall) he was the Light of Men. And when this Light *(Chriſt)* ſeem'd to have diſappeared after the Fall, yet nevertheleſs this Light ſtill *ſhineth* (φαίνει) in the Darkneſs, altho' *the Darkneſs comprehend it not*. This ſublime Predicate by the Word *Light*, obtains now a higher and more excellent Signification, than it carries with it in many Places of the Holy Scriptures. For Things created are indeed called Lights; but where is it ſaid of Man, or of any other created Being, that in it *is Life, and that this Life is the Light of Men*, which ſhined in them before the Fall, and that after the Fall it remained always the ſame, and of itſelf immutable; that it ſhines, tho' the Darkneſs comprehend it not: the Light of Men before the Fall, and a Light illuminating them again, and reſcuing them out of Darkneſs after the Fall? We may from thence draw ſuch a Concluſion, as St. *Paul* * does in arguing the ſame way, when he would make known the *Divine Glory* of *Chriſt* from hence, that *God* in all the Holy Scripture is never ſaid to have ſpoken ſo to any *Angel*, as he ſpake to *Chriſt*. *(Pſal.* ii. 7.) wherefore this Expreſſion of St. *John* now mention'd, clearly imports, that *Chriſt* is alſo the *Origin* of all

* *Heb.* i. 3.

all Light. For as it naturally follows from his *Power* of creating, that in Him is not only Life, but the Principle of Life; ſo from the ſame Power, it no leſs naturally follows, that He is not only *Light*, but alſo the Principle of Light: from whence alſo 'tis attributed to Him, as the Origin of Light, that he illuminates all Men. And tho' it might have been ſufficient for St. *John* to have teſtify'd ſo plainly and clearly of Chriſt as the Eternal Light, the Source of all Light, the vivifying Light, and the illuminating Life; yet we find, it was his chief Concern, after he had once called Chriſt the Life and the Light of Men, to deſcribe this Light more fully, that it might be underſtood in ſo ſublime a Senſe, as cannot be referr'd to any created Thing. Therefore in the firſt Place he alledges *John* the *Baptiſt*, who appeared ſo great a Light among the People of the *Jews*, that *there went out to Him* Jeruſalem, *and all* Judea, *and all the Region round about* Jordan; *and were baptized of Him in* Jordan, *confeſſing their Sins* *. Nay, that not only the People thought highly of Him, ſo that even the Scribes and Phariſees were afraid to ſay *that his Baptiſm was of Men* †; but that alſo *Chriſt* himſelf called him λύχνον, a

* *Matt.* iii. 5, 6. † *Matt.* xxi. 24, 25, 26.

Light, and indeed with a great and singular Emphasis, *a burning and a shining Light*, (Joh. v. 35.) Moreover, it deserves well to be minded, that a long time after our *Saviour's Resurrection*, the Effusion of the *Holy Ghost*, and the first Publication of the *Gospel*, there were many Persons, who were taught only the Baptism of *John*, so that *Apollos* himself, *an eloquent Man, mighty in the Scriptures, and also fervent in the Spirit, who spake and taught diligently* (ἀκριβῶς, accuratè, *accurately*) *the Things of the Lord*, is said to have known only the *Baptism* of *John**: In like manner St. *Paul* at *Ephesus*, † *found certain Disciples, who had not so much as heard, whether there were any Holy Ghost, being baptized unto* John's *Baptism*. Which singular Circumstances, and many others, may teach us how great, and how excellent a Light *John* the *Baptist* was, and that his Reputation among the People, (who would have had Him for their *Messiah*, which he altogether declined) did not expire with his ‖ Life. Whence it may more easily be understood, what Motive occasion'd the Evangelist so industriously to name *John* the *Baptist*, and to give Him his due Praise; yet so to circumscribe it, that thereby there should be

* *Acts* xviii. 24, 25. † *Acts* xix. 1, 2, 3.
‖ *Matt.* xi. *Joh.* iii.

be no Derogation to the *Glory* of *Chriſt*: For of Him (viz. *John* the *Baptiſt*) tho' otherwiſe a great Light, he abſolutely denies that He was *that Light*, but that *he only bore witneſs of that Light*. For it had by no means been ſufficient to have ſaid here, that *Chriſt* was a greater Light than *John*: but in this lay the Streſs of the whole Matter; *who* is the *Light* of *Life*, the Origin of Light, the *true Light of the World*, that *Light*, without which all other Perſons, and even *John* himſelf, tho' in ſome reſpects called Lights, are meer *Darkneſs*; *who*, I ſay, is this Light, which delivers from Death and Darkneſs; the ſaving, vivifying and *eternal Light*? Wherefore he ſimply ſays, that *John* was not *that Light*; which he could not have ſaid, unleſs it had been his Intention to ſhew that he ſpake in this Place of Light, in a much more *ſublime* Senſe, than could be applied to any created Being. Nor thought he it ſufficient to ſay, that *John* was not that Light, but ſhews that the whole Buſineſs and Office of *John*, was only by his Life and Doctrine *to bear witneſs of that Light*, and to point out as it were with his Fingers that *Light*, by which every mortal Man muſt be illuminated and enliven'd; which Power could neither be expected from him, nor from any other Creature. Nor does the Evangeliſt ſtop

here, but adds, that *Chriſt is that true Light, which illuminates every Man*, (Joh. i. 9.) But it may be aſked, Was *John* then not a true, but a falſe Light? or, was that Light which *God* created on the firſt Day not a true Light? It was without all Doubt: therefore in this Place, the Word ἀληθινὸν, [*true*] ver. 9. aſcribed unto *Chriſt*, is to be received in a more *ſublime* and excellent Senſe; as He is called the *true Bread, which came down from Heaven, and giveth Life to the World, that whoſoever believeth in Him ſhould not die*; whence alſo He is ſaid to be the *living Bread*, and to be *Meat indeed, and Drink indeed* *; as He is alſo called *the true Vine* †: and ſo in many other Examples. For *Chriſt* is the *Truth* itſelf ‡, and in Him is *the Fulneſs of Truth* ‖. Nay, by thoſe Words which we now chiefly conſider, St. *John* explains himſelf, why he calls *Chriſt* the *true Light*, *viz.* becauſe *He illuminates every Man*; which cannot be ſaid of any other Light, howſoever in its kind It be not a falſe, but a true Light. But in all theſe Places, the Evangeliſt makes this Difference between *Chriſt* as the *true Light*, and *John*, or any other *Light*, that *Chriſt*, as the true Light, *illuminates Men of himſelf*, or infuſes Light into

* *John* vi. 32, 33, 50, 51, 55. † *John* xv. 1.
‡ *John* xiv. 6. ‖ *John* i. 16, 17.

into their Minds, or kindles and excites it in them, which cannot be affirmed of any other Light, or of any created Thing. For that Reaſon he had ſaid before, * *In Him was Life, and the Life was the Light of Men. Therefore as He hath Life in himſelf, ſo likewiſe hath He Light in himſelf; and as He can give Life to whom He will, ſo He can illuminate whom He will:* By which Expreſſions there are no Limits ſet to his univerſal Love, but his Glory is extolled. And as He is ſaid *by himſelf to have purged our Sins* †, (which is a mighty Teſtimony of his *Divine Glory)* ſo He may be ſaid no leſs truly, and from the ſame Principle, to *illuminate* Men *by Himſelf.* But concerning thoſe who are meer Men, St. *Paul* ſpeaks plainly otherwiſe; ſaying, ‡ *God, who hath ſaid, that Light ſhould ſhine out of Darkneſs, is he who hath ſhined in our Hearts, to give the Light of the Knowledge of the Glory of God, in the Face of Jeſus Chriſt.* As in like manner *Job* ſaith, || *He puts Light in his Angels.* Hence therefore it farther appears, that *Chriſt* is called *Light*, by no way that can agree with Things created, but that He is the eternal and eſſential *Life*, and the ſaving *Light*; and ſo that this Appellation, as it is given to Him by St.

* *John* v. 21.
† *Heb.* i. 3.
‡ 2 *Cor.* iv. 6.
|| Chap. iv. 18.

St. *John*, cannot poſſibly be aſſign'd to any other, but only to the true, eternal, and eſſential *God*. But tho' St. *John* may ſeem abundantly to have ſhewn in how ſublime a Senſe he called *Chriſt* the Light, and that hereby he diſtinguiſhes Him from all created Beings; yet advancing farther, he makes this Matter ſtill more evident: for he ſays of *Chriſt*, as the *true Light*, enlightning every Man, That this Light (as the comparing of the whole Context in *Greek*, and of other Places, eſpecially *Joh.* iii. 19. and chap. xii. 46. ſo requires) came into this World, to wit, as the Light of the World, * to enlighten and ſave it, or reſcue it from Death and eternal Deſtruction, † to which it is ſubject. As afterwards it is ſaid, *He came* εἰς τὰ ἴδια, *ad ſua*, ‡ *unto his own*, that is, the Houſe of *Iſrael*. Therefore, altho' this Doctrine that He came into the World as the Light of the World, be ſo expreſſed, as that his *Divine Glory* ought thence to be acknowledg'd, yet becauſe ſome may perhaps wreſt theſe Words contrary to the Mind of St. *John*, and falſly conclude from them, As if when Chriſt came into the World, He himſelf began Then to exiſt; he therefore preſently ſubjoins, *He was in the World*; and by always adhering to the word *Light*, he moſt

* *John* viii. 12. † Chap. iii. 17.
‡ *John* i. 11.

moſt clearly affirms concerning *Chriſt*, that He did not Then begin to be the *Light* of the World when He came into it, but that He was the Light of the World *before* He came into the World; which cannot be aſſerted of a meer Man, or of any created Thing. For *John* hereby plainly teaches, that *Chriſt* is the *Eternal Light*, (even as He is the *Eternal Life*. * *And this Life (viz.* this Eternal Life) *was alſo the Light of Men, and was in the World*;) by which Words there is a clear Teſtimony given to the true *Godhead* of *Chriſt*. Moreover, he adds, *and the World was made by Him*, (Joh. i. 10.) And thus again he uſes the word Light, and calls this *Light* the Maker of the World, as he had before ſaid of the *Word, that all Things were made by Him:* And when he ſubjoins, *but the World knew Him not*, he manifeſtly uſes the ſame Complaint which the Prophets often made, that mortal Men would not acknowledge their Creator and Preſerver. Thus, among others, *Iſaiah* begins his Prophecy; ch. i. 2, 3. *Hear, O Heavens, and give Ear, O Earth, for the Lord hath ſpoken; I have nouriſhed and brought up Children, and they have rebelled againſt me! The Ox knoweth his Owner, and the Aſs his Maſter's Crib: but* Iſrael *doth not know, my*

* *John* i. 9, 10.

my People doth not conſider. Pray, who can turn his Thoughts in any meaſure to the Conſideration of theſe Things, and not preſently perceive how powerful an Argument of the Divine Glory of *Jeſus Chriſt* is to be found in the Words of St. *John*, when he ſays; *The World was made by Him, but the World knew Him not?* But as *John* attributes to Chriſt, as the Eternal Light, the *Creation* of the World, and conſequently *Omnipotence*; ſo *Paul* repreſents *Chriſt*, as the *Word of God*, and attributes to him *Omniſcience*, as to the eſſential and eternal Light, glittering and ſhining every where, even in Darkneſs, and ſays, *that He is a Diſcerner of the Thoughts and Intents of the Heart. Neither is there any Creature that is not manifeſt in his Sight: but all Things are naked and open to the Eyes of Him* *. Which Aſſertion cannot be uſed of the written Word; and therefore he adds, *with whom* (to wit, *Chriſt*, the eternal Word of God) *we have to do.* Therefore when *Chriſt* is ſaid to be the *Light*, his *Omniſcience* is thereby comprehended, (which alſo his Diſciples acknowledged, and profeſſed to be in Him; which *Chriſt* would not have ſuffered them to do, if it had been an Error in them: ſee *Joh.* ii. 24, 25. chap. vi. 64. and xvi. 30. See alſo a moſt clear Teſti-

* *Heb.* iv. 12, 13.

Teſtimony of his *Omniſcience*, in *Rev.* ii. 18, 19. where the *Son of God* ſpeaking, *ver.* 23. ſays, *that He is the Searcher of the Reins and the Hearts*, which in all the *Holy Scriptures* is wont to be alledged as the peculiar and chief Property of *God* †). This again is a moſt evident Teſtimony of his true and eſſential *Godhead*. Wherefore alſo St. *Paul*, in the Place now alledged out of his Epiſtle to the *Hebrews*, diſtinguiſhes Him from all created Beings, nay, he puts all Things that are created before his *All-ſeeing Eye* as their Creator, who throughly inſpects all Things. Who dares affirm this of any Thing that is created? But if any one will here conſult the Collation above made of the Words of St. *John*, with other Places of the Old and New Teſtament, he will be ſo much the more convinc'd of the truly Divine Glory of our *Lord Jeſus Chriſt*, and will thereby the more readily obey Him, who cries out, and ſays; *He that believeth on me, believeth not on me* (only) *but on Him that ſent me. And he that ſeeth me, ſeeth Him that ſent me. I am come a Light into the World, that whoſoever believeth on me ſhould not abide in Darkneſs* *. *And I am the Light of the World: he that followeth me, ſhall not walk*

† *Pſal.* vii. 9. *Pſal.* cxxxix. tot. *Jer.* xi. 20. chap. xii. 3.

* *John* xii. 44, 45, 46.

walk in Darkneſs, but ſhall have the Light of Life * : which Words cannot be underſtood, but of the Origin of *Life* and *Light*, and conſequently of the true and eſſential *Godhead* of *Jeſus Chriſt our Lord*.

SECT. LIII.

The Sixth Argument.

" *HE*, of whom St. *John*, and with " him all the Servants of *God*, in the " Old and New Teſtament, unanimouſly " teſtify, that all Men ought to *believe* " in Him, and that after ſo excellent " a manner, as no other Thing can be " believed in without the moſt heinous " Crime of Idolatry; ſince the Faith " required to be in Him, comprehends " all the *Duties*, which are to be per- " form'd to the *living God* alone: *He*, I " ſay, is with the *Father*, the true, the " living and eſſential *God*. But in *Chriſt* " ſuch a *Faith* is required: Therefore " *Chriſt* is with the *Father* the true, the " living, and eſſential *God*." The major Propoſition is without all Doubt and Controverſy; for God cannot be repugnant to himſelf: and ſince in his *Word* he names the Crime of *Idolatry* among the moſt grievous and deteſtable Sins, it cannot reaſonably

* *John* viii. 12.

ſonably be imagin'd that all his Servants and Witneſſes, ſent and inſtructed with Evidence by himſelf, ſhould ſet up and unanimouſly eſtabliſh the ſuperſtitious Worſhip of any *created* Thing. Therefore in the major Propoſition it is only to be obſerv'd, that there is no Queſtion here, whether Faith is to be given to a Man, or to a created Being; or whether 'tis not ſo far lawful to believe in any of *God*'s Meſſengers, that one may receive their Words as true, and uſe them for Doctrine, Reproof, Correction, and Comfort. For every one already knows, that this *Faith* is rather commanded by *God*; and therefore 'tis not to be looked on as Idolatry, if in obeying the Divine Command, we believe the true *Prophets* of God, and the Servants ſent by Him: Nay, *God* will not ſuffer him to go unpuniſh'd, who refuſes to do this. Therefore in the major Propoſition it is moſt clearly ſhewn, what *Faith* is required, to wit, ſuch a *Faith* as is *not* to be given to any *created* Thing, without the Crime of *Idolatry*, and which comprehends all the Duties which are to be paid to *God* alone. When therefore it is evident, that ſuch a *Faith* in *Chriſt* is required in the *Holy Scriptures*, certainly it cannot be, that any Man ſhould conclude otherwiſe, than that *Chriſt*, being of the ſame Eſſence with the *Father*, is

to

to be honoured and adored with the *ſame Worſhip*. This is therefore what is now to be demonſtrated;

That we ought to believe in Chriſt;

This Belief all the *Holy Scriptures* inculcate:

But *Chriſt* calls Men to Himſelf, the *Apoſtles* in like manner exhort them to have *Faith* in Him alone;

But the whole Scripture requires,

That we ſhould ſo believe in Chriſt,

As to live and die to Him alone:

That we commit our Souls unto Him;

That for his ſake we renounce all Things;

That we *love* Him above all Things;

That we place our Truſt in Him, as in *God* himſelf;

That we devote our whole *Heart* unto Him:

That we ſerve Him in Righteouſneſs, Peace, and Joy through the *Holy Ghoſt*:

That we worſhip *Him* in like manner as the *Father*:

That we be *baptized* into *Him*, as well as into the *Father*:

That by his Power we believe, by his Operation we be born again, and by his Gift be illuminated with the *Holy Spirit*, and preſerved in the true *Faith*:

That we acknowledge Him to be the *Creator* and *Reſtorer* of all Things:

And

And laſtly, that we honour Him, as He who gives Men Life, who appoints them to die, and who raiſes them from Death by his own Power, either to give them *eternal Life*, or to puniſh them with *eternal Damnation.*

1. That all the *Holy Scriptures* inculcate upon Men this *Faith* in *Chriſt.*

In the Beginning of St. *John*'s Goſpel, (*ver.* 7.) it is ſaid of *John* the *Baptiſt*; *He came for a Witneſs*; that is, *to bear witneſs of the Light, that all Men through him might believe:* And *ver.* 12. *John* ſays, *But as many as received Him, to them gave he Power to become the Sons of God, even to them that believe on his Name.* From hence therefore it appears, wherein the chief Buſineſs, and Scope of St. *John*'s whole Office did conſiſt; to wit, that *all ſhould believe in Chriſt the Son of God:* which was likewiſe the principal Employment of *Moſes*, and of all the *Prophets* after him. St. *Paul* well explains this of *John* the *Baptiſt*, ſaying, * John *verily baptized with the Baptiſm of Repentance, ſaying unto the People, That they ſhould believe on Him which ſhould come after him, that is, on Chriſt Jeſus. When they heard this*, (or the Words of *John*, recommending them to *Chriſt*) *they were*

* *Acts* xix. 4, 5.

baptized in the Name of the Lord Jeſus. Likewiſe the Holy Scriptures teſtify of *Moſes* *, that he had no other Deſign, but to recommend *Faith* in *Chriſt*, Rom. x. 4. where *Chriſt* is celebrated as τὸ τέλος, *the End of* Moſes, *and of the Law.* Moreover, all thoſe Paſſages concerning Chriſt in the Beginning of St. *John*'s Goſpel, refer us (as we have ſeen above) to the Writings of *Moſes*: And that the reſt of the *Prophets* and Servants of *God*, made this alſo their principal Buſineſs, and the very End of their Office, is ſufficiently underſtood from our former Collation of the Words of St. *John* with other Places of *Holy Scripture.* Therefore St. *Peter* ſaith, *Acts* x. 43. *To Him* (to *Jeſus) give all the Prophets witneſs, that through his Name whoſoever believeth in Him, ſhall receive Remiſſion of Sins.*

2. That *Chriſt* ſends not Men to any other, but calls them to Himſelf.

Whereas all the *Prophets* and *Apoſtles* in the Old and New Teſtament, remit Men to another, *viz. Chriſt*; *Chriſt* does not ſend them to any other, but calls Men to himſelf, requiring from them *Faith* in himſelf, as may be ſeen, among others, from the following Teſtimonies: *God ſo loved the World, that he gave his only begotten Son*; *that whoſoever believeth in Him ſhould*

* 2 *Cor.* iii. 14. *Joh.* v. 46, 47. *Luke* xxiv. 27, 44, 45.

*ſhould not periſh, but have everlaſting Life**. *I am the Bread of Life: he that cometh to me ſhall never hunger; and he that believeth on me, ſhall never thirſt* †. *If any Man thirſt, let him come unto me, and drink. He that believeth on me, as the Scripture hath ſaid, out of his Belly ſhall flow Rivers of living Water* ‡. *Jeſus ſaid to the Man born blind, Doſt thou believe on the Son of God? He anſwered and ſaid, Who is he, Lord, that I might believe on him? And Jeſus ſaid unto him, Thou haſt both ſeen him, and it is he that talketh with thee. And he ſaid, Lord, I believe: and he worſhipped Him* ‖. *Jeſus ſaith moreover: I am the Reſurrection and the Life: He that believeth in me, tho' he were dead, yet ſhall he live. And whoſoever liveth, and believeth in me, ſhall never die* **. *While ye have Light, believe in the Light, that ye may be the Children of Light* ††. And, ‡‡ *He that believeth on me, believeth not on me, but on Him that ſent me. And he that ſeeth me, ſeeth him that ſent me. I am come a Light into the World, that whoſoever believeth on me ſhould not abide in Darkneſs.* And, ‖‖ *Ye believe in God, believe alſo in me.* And, †* *I am the*

* *Job.* iii. 16. † Chap. vi. 35. ‡ Chap. vii. 37, 38. ‖ Chap. ix. 35—38. ** Chap. xi. 25, 26. †† Chap. xii. 36. ‡‡ Id. ib. 44, 45, 46. ‖‖ Chap. xiv. 1. †* Chap. xiv. 6.

the Way, the Truth, and the Life: No Man cometh unto the Father, but by me. * *Believe me that I am in the Father, and the Father in me: or elſe believe me for the very Works ſake. Verily, verily I ſay unto you, he that believeth on me, the Works that I do, ſhall he do alſo, and greater Works than theſe ſhall he do, becauſe I go to my Father.* From theſe, and other Places, in which, as we ſaid, *Chriſt* doth not remit us to any other, but ſimply requires that we ſhould *believe in Himſelf*, there is not only manifeſtly a vaſt Difference between *Chriſt* and all the Servants of *God*; but it appears alſo from thence, that *Chriſt* ſpeaks not after a vulgar manner, concerning the placing of our *Faith* in Himſelf, but expreſſes it uſually in ſuch a way, that every intelligent Perſon may eaſily perceive it is not lawful for any created Being, how high ſoever, to arrogate any ſuch Thing to himſelf; nor is it likely, if He did make this Claim, that He ſhould obtain ſuch Teſtimony from the Heavenly *Father*, as to require us to hearken to Him. Wherefore the *Jews* miſtaking *Chriſt* for a meer Man, often interpreted his Diſcourſes for Blaſphemies, and for that Cauſe endeavoured to ſtone Him: And certainly they would have been look'd on as Blaſphemies, had they been ſpoken by bare

* *Joh.* xiv. 11, 12.

bare Man, or meer created Being. This is to be well and diligently noted, becauſe hence it clearly appears, that it will be no Objection to ſay here, that the *Jews* were alſo required to *believe in* Moſes *and the Prophets* * ; yet 'twill not from thence follow, that theſe were any other than meer Men. We further recommend to ſuch, as, in the Fear of God, deſire to examine the Holy Scriptures in their Original Language, attentively to conſider, (1.) that St. *John* the Evangeliſt no where uſes this Phraſe, πιστευειν εις τινα, *credere in quem*, *to believe in One*, but when the Diſcourſe is of God or Chriſt. (2.) That he is wont to uſe that other Phraſe, πιστευειν τινι, *credere cui*, *to believe One*, ſometimes of *God* and *Chriſt*, and ſometimes of Things created. Wherein 'tis to be obſerved, (3.) That when *Chriſt* commands Men to believe Him, *(ſibi)* (and does it in the Dative Caſe †) He does not then any way deny, that they ought to believe *in* Him, but requires only in thoſe Places, that at leaſt *Faith* ought to be given to his Words, as to the Words of a Prophet: Both are therefore ſuitable to Chriſt, that we believe in Him as God, and that we believe Him as a Prophet. (4.) 'Tis plain from the Goſpel of St. *John*, that the

* 2 *Chron.* xx. 20. † *Joh.* v. 24, 38, 46. ch. viii. 45, 46.

Jews well underſtood, * that He muſt be *God* in whom they were to *believe*. For when *Chriſt* had ſaid, *This is the Work of God, that ye believe on Him whom he hath ſent*; the *Jews* anſwer'd, *What Sign ſheweſt thou then, that we may ſee and believe thee?* Whereby they ſignified, that they did not ſo much as believe Him and his Words, ſo far were they from perſwading themſelves to *believe in Him*. But *Chriſt*, not regarding this Anſwer, conſtantly urges in the following Verſes, 35, 40, and 47. that it was their Duty to believe in Him. (5.) The *Jews*, who began to *believe* in *Chriſt*, † but had not yet attained to a firm and full *Faith*, are remarkably for this Reaſon only ſaid to believe Him, (πεπιστευκότας αὐτῷ) *ver.* 31. which ſhews, that *Faith* in *Chriſt Jeſus* includes in it a full Truſt and Perſeverance in his Word. (6.) The *Phariſees* ſaid to the Officers, ‡ *Have any of the Rulers, or the Phariſees believed on Him?* By which Words they declare, that from the Anſwer of the Officers, [*never Man ſpake like this Man*, Joh. vii. 46.] They did infer that they (*i. e.* the Officers) acknowledged *Jeſus* for the *Meſſiah* ſent from *God*, and ſo believed in Him, (as is ſaid alſo of ſome of their ‖ Rulers:) Which Honour they would

* *Joh.* vi. 29, 30, ſeqq.
† *Joh.* viii. 30.
‡ *Joh.* vii. 48.
‖ *Joh.* xii. 42.

would by no means permit ſhould be given to *Jeſus.* (7.) When it was inquir'd concerning *John* the *Baptiſt*, why the Scribes and Phariſees would not receive Him as a *Prophet*; Three of the Evangeliſts * ſpeak not otherwiſe of this Matter, but in the Dative Caſe, ſaying; *Quare non credidiſtis ei? Why did you not believe Him?* (8.) 'Tis remarkable, that the Phraſe πιστεύειν εἰς θεὸν, *to believe in God*, in the Books of the New Teſtament, eſpecially in thoſe of St. *Paul*, has a reſpect to the *Faith* of *Abraham*, as he was *the Father of* all *the Faithful*; of whom it is ſaid, והאמין ביהוה *credidit in Jehovam*, [vel *in Jehova*] *He believed in the Lord*, (Gen. xv. 6.) (that is, by his Faith he acquieſc'd as it were in Him) which way of ſpeaking is afterwards often uſed in the Writings of the Old Teſtament. From theſe and other like Obſervations, 'tis evident, the *Divine Glory* in *Chriſt* was held as a Fundamental, when St. *John*, and other Servants of *God* ſay concerning Him, in the Holy Scriptures, *that we ought to believe in Him, or in his Name*, as is affirm'd of thoſe *who had received Him, and thereby had obtain'd Power to become the Sons of God* †. 'Tis to be conſider'd alſo on this whole Subject, that *Chriſt* does not

 remit

* *Matt.* xxi. 25, 32. *Mark* xi. 31. *Luke* xx. 5.
† *Joh.* i. 12.

remit Men to any other, in whom they ought to *believe*, (as the Prophets remitted them to Chriſt) but ſimply directed their *Faith* in Himſelf, without any Difference between their *believing* in *Him*, or in the *Father*. Nay, He not only requires, (as was above obſerv'd) and as other Prophets did, that his Words ſhould be believed, and he himſelf receiv'd for a True Prophet; but exhibits Himſelf as *the Saviour of the whole World*, as the *Life*, as the *Reſurrection*, nay, as He in whom we ought not only to *believe*, but whom we ought alſo to *honour* and *adore* with *Divine Worſhip*. Now did ever any of the Prophets, or Servants of *God* act thus? Or, how could this be done by any *created* Being, without the Guilt of *Idolatry*? Pray what ſhould we think, if any Man ſhould appear before us, and ſay, *I am the Reſurrection*; *I am Life Eternal*; *I am the Truth*, &c.? or if any mortal Man ſhould ſuffer himſelf to be *adored* with *Divine Worſhip*? But all theſe Things will appear ſtill more plain, from the following Conſiderations.

3. That the *Apoſtles* have required the ſame *Faith* in *Chriſt our Lord*.

The *Apoſtles*, with one Mind and with one Mouth, required this ſame *Faith* in the *Lord Jeſus*. In the *Acts* of the *Apoſtles*,

tles, * *The Keeper of the Priſon ſaid to* Paul *and* Silas, *Sirs, what muſt I do to be ſaved? And they ſaid, Believe on the Lord Jeſus Chriſt, and thou ſhalt be ſaved and thy Houſe.* Nor does this want any Demonſtration; for 'tis manifeſt, the whole Office of the *Apoſtles* was to publiſh the *Name* of the *Lord Jeſus* to every Creature under Heaven, and ſo to refer all Men to Faith in the *Lord Jeſus* †. Nay, they did not reſt in this, that they ſhould remit Men to Chriſt, but powerfully alſo ſhew'd, as was ſaid above, that all the *Prophets* gave Teſtimony to this *Jeſus*: and not only gave Teſtimony, but alſo conſtantly affirmed, *that whoever believed on Him, ſhould receive Remiſſion of Sins through his Name* ‡. And St. *Paul* ſaith, *We preach* not *our ſelves*, but *Chriſt Jeſus the Lord, and our ſelves your Servants for Jeſus ſake* ‖. Now let any Man judge what kind of Faith in our Lord Jeſus the Apoſtles require, and conſider whether ſuch a Faith can poſſibly be placed in any created Being, without the Guilt of Idolatry. Wherefore the Divine Glory of our Lord Jeſus Chriſt, is moſt powerfully demonſtrated by this, that all Men, as St. *John* ſpeaks in the Beginning of his Goſpel, *ought to believe* in Him; nor

* Chap. xvi. 30.
‡ *Acts* x. 43.
† *Rom.* i. 16.
‖ 2 *Cor.* iv. 5.

nor is any thing more requir'd to a full Conviction of the Mind, that this Argument is unanſwerable; than that thoſe Places of the Old and New Teſtament, where Faith in Chriſt is required, ſhould be diligently ſearched out and examin'd.

4. That this whole Faith conſiſts of ſuch Particulars, as are not to be attributed to any created Being.

But that all Contradiction may be entirely removed, the Reaſon of the Faith that is required in the Lord Jeſus ſhall be now particularly conſider'd: We ſhall eaſily underſtand, that ſuch a Faith cannot be lodg'd in any created Thing, without the Sin of Idolatry. For all thoſe Arguments, which have been ſo clearly propos'd to us hitherto out of the Beginning of St. *John*'s Goſpel, are a Foundation for this Doctrine; when he declares that the Scope of the Teſtimony of *John* the *Baptiſt* was, that all Men ſhould believe. But what were they to believe? The ſame Evangeliſt ſhews it, Ch. xx. 31. viz. *That Jeſus is the Chriſt, the Son of God, and that Believing they might have Life through his Name.* I ſay, what were they to *believe?* That which *John* had aſcertain'd in the very Beginning of his Goſpel, to wit, that the ſame *Jeſus*, of whom *John* the *Baptiſt* witneſſed, the *Eternal Word*

of

of God, by whom all Things, according to *Moſes, were made, is the Life and the Light of Men.* Can you now imagine, that ſuch a *Faith* can be placed in any created Being?

5. That *Faith* is to be given to *Chriſt*, not as a *Miniſter*, but as the *Lord* of our *Salvation.*

All the Holy Scriptures demonſtrate, that *Faith* is to be placed in Chriſt, not as a *Miniſter*, but as the *Lord* of our *Salvation*, as He, who not only publiſhes Salvation, but does Himſelf give and confer it. Therefore *John* is called his *Forerunner*, who was not to go before a *Man*, or any other of God's Servants, but before the Lord himſelf *. And leſt any one ſhould object, that in *Luke* i. 76. the Words are concerning the *Lord*, and not *God*, let him read the whole xl^th Chapter of *Iſaiah*, and ſee with his Eyes, that *this Lord*, whoſe *Præcurſor* [*Fore-runner*] *John* was to be, is called, not once, but often, *Jehovah*, that is, the eſſential and by himſelf ſubſiſting *God.* This is He, of whom it is ſaid in *Malachi*, † *Behold, I will ſend my Meſſenger, and he ſhall prepare the Way before me.* The Holy Scripture alſo is wont commonly to expreſs the Word יהוה *Jehovah*, [*Lord*] in Greek by the Word Κύριος. But that we may rightly

* *Luke* i. 76. † Chap. iii. 1.

ly perceive, what the *Apoſtles* of our *Lord* underſtood, when they called *Chriſt* the *Lord*, St. *Paul* explains it, * ſaying, *To us there is one Lord Jeſus Chriſt, by whom are all Things, and we by Him:* Now could this be ſaid of any created Being? We have already moſt evidently demonſtrated the contrary. Likewiſe the Teſtimonies we have now alledg'd teach, that *Faith* is required in *Chriſt* as in a *Saviour*, who can indeed reſcue us from Death and Deſtruction, who can enlighten us with the *Light* of *Life*, tranſlate us into an *eternal* Communion with *God*, nay, can raiſe all Men whatſoever from the Dead; wherefore He is called ἀιτιος, *the* † *Author of eternal Salvation.* Now may we not wonder, and ſtand amazed, that any can be ſo raſh, as to attribute all theſe great Things to a Being, that is itſelf created?

6. That we are commanded to live and die to *Chriſt*, is likewiſe an Evidence of his *Divinity.*

Further let us conſider, that *Faith* in *Chriſt*, according to the Scriptures, comprehends in it, that *we muſt live and die to Him* ‡. Now can this be perform'd without Idolatry to any created Thing, between whom, and the *Almighty Maker of Hea-*

* 1 *Cor.* viii. 6. † *Heb.* v. 9.
‡ 2 *Cor.* v. 15. *Rom.* xiv. 7, 8, 9. *Phil.* i. 21. *Gal.* ii. 20.

Heaven and Earth, there is ſo vaſt a Difference? To whom ſhould we *live*, and to whom ſhould we *die*, but to Him, who *gave* us our *Life*, and who, as our *Creator*, has the Right and the Power to deprive us of it?

7. What is ſignified by thoſe Expreſſions.

As *Faith* in *Chriſt* requires that we ſhould *live* and *die* to Him, ſo the Holy Scripture explains to us, how this is to be underſtood, both by clear Declarations, and by remarkable Examples. For not only St. *Paul*, * in the afore cited Place, ſays; *The Life which I now live in the Fleſh, I live by the Faith of the Son of God*; (which certainly is ſpoken after ſuch a manner, as can by no means be reconciled with that Faith which a Man ſhall place in any created Thing, without the Sin of Idolatry:) but the Example of St. *Stephen* alſo teaches, that, as *Jeſus Chriſt* commended his Spirit into the Hands of his Heavenly Father, ſo He, worſhipping the Lord Jeſus, ſaid; *Lord Jeſus receive my Spirit* †. Does not St. *Peter* ſay, ‡ *Let them that ſuffer according to the Will of God, commit the Keeping of their Souls to Him in well-doing, as unto a faithful Creator:* Therefore how can it be thought lawful

* *Gal.* ii. 20. † *Acts* vii. 59.
‡ 1 Epiſt. iv. 19.

lawful for a Man to commend his Soul to One who is not the *Creator*, without the Sin of Idolatry? Is not therefore the Divine Glory of our Lord Jeſus Chriſt, moſt effectually again demonſtrated by this Argument?

8. That our Duty to renounce all Things for *Chriſt*'s ſake, gives Teſtimony alſo of his *Divine Glory*.

Moreover, *Faith* in *Chriſt* requires, that we ſhould renounce all Things, even Life itſelf, for his ſake. Concerning this, ſee clear Teſtimonies of Scripture *; not to mention the *Apoſtles* of our *Lord*, who confirm the ſame every where in their Epiſtles, in the cleareſt and plaineſt Words. But where did ever any Servant of God require, in the Old or New Teſtament, ſuch Renunciation for his own ſake, and teach Men that, forſaking *Father* and *Mother*, and their own *Lives*, they ſhould adhere to Him with their whole Heart? *Moſes* heretofore ſpake of *Levi*; † *Let thy Thummim and thy Urim be with thy Holy One, whom thou didſt prove at Maſſah, and with whom thou didſt ſtrive at the Waters of Meribah. Who ſaid unto his Father and to his Mother, I have not ſeen him, neither did he acknowledge his Brethren, nor know his own Children: for they*

* *Matt.* x. 37, 38, 39. *Luke* xiv. 16, &c. chap. xvii. 33. *John* xi. 25. † *Deut.* xxxiii. 8, 9.

they have obſerved thy Word, and kept thy Covenant. They ſhall teach Jacob *thy Judgments, and* Iſrael *thy Law.* In which Place *Moſes* likewiſe teaches and requires a forſaking of all Things, and that as a neceſſary Part of a true *Levite*, out of whoſe Mouth the *Law* was to be ſought: But he by no means directs ſuch a Renunciation for his own ſake, which yet Chriſt did for his, and by that very thing confirm'd his *Divine Glory* and *Majeſty*. And truly, that no created Thing, how extraordinary and excellent ſoever, could require ſuch a Renunciation to be made for his own ſake, will ſtill further appear from the following Conſiderations.

9. That *Chriſt* is to be *loved* above all Things, is alſo a Teſtimony of his Divinity.

For from that entire Renunciation which *Chriſt* requires for his own ſake, it follows of courſe, that He is to be *loved* above all Things, if at the ſame time our *Faith* in Him be ſincere. For He himſelf expreſly ſays, * *He that loveth Father or Mother more than me, is not worthy of me*, &c. And St. *Paul* ſays, † *If any Man love not the Lord Jeſus Chriſt, let him be Anathema, i. e.* accurſed and abominable, and let him be ſhut out from Communion with *God*; and he adds, *Maranatha*, i. e.

* *Matt.* x. 37. † 1 *Cor.* xvi. 22.

i. e. *The Lord cometh*; *viz.* to Judgment, to execute Sentence againſt him who loves not the *Lord Jeſus:* and in this manner, the *Love* of *Chriſt* is every where extolled above all Things. Now would it not be manifeſt Idolatry in any one, to magnify a Creature above all Things? Certainly, the firſt and great Precept in the Law is, *Thou ſhalt love the Lord thy God with all thy Heart, and with all thy Soul, and with all thy Mind**. Now as it plainly appears from the Teſtimonies before cited, that we ought to *love Chriſt* with all our Heart, and with all our Soul, and with all our Mind; how then can it be lawful for us to eſteem Him a meerly created Being? The ſecond Commandment, ſays *Chriſt*, is like unto this; *Thou ſhalt love thy Neighbour as thy ſelf.* But now he requires that we ſhould *love* Him (Chriſt) more than our Neighbour, yea, than our ſelves, and our own Life; and ſubjoins, *he that does not this, is not worthy of Him.* Wherefore, 'tis neceſſary we ſhould know from hence, that the Love of *Chriſt* relates to the firſt Table of the Decalogue, and that the *Son* of *God*, *Jeſus Chriſt*, is equal to *God* his Heavenly *Father* in *Divine Majeſty and Glory.*

10. The

* *Matt.* xxii. 37, 39. *Luke* x. 27. *Deut.* vi. 5.

10. The Obligation of putting our *Truſt* in *Chriſt*, as in *God* himſelf; is an Indication likewiſe of his *Divine Glory*.

Faith in *Chriſt*, in like manner, requires that we ſhould place a ſolid and full *Truſt* in Him. For we do not read in any Place of Scripture, that the *Truſt* to be repos'd in Him, is to be circumſcrib'd with any Limitations; but rather it is manifeſt, both from the Old and New Teſtament, that a full and abſolute *Truſt*, as we ſaid, ought to be placed in *Chriſt*, after the ſame manner as in the *living God*. Thus it is written in *Iſaiah*; * *I have ſworn by my ſelf: the Word is gone out of my Mouth in Righteouſneſs, and ſhall not return, that unto me every Knee ſhall bow, every Tongue ſhall ſwear. Surely, ſhall one ſay, in the Lord have I Righteouſneſs and Strength: even to Him ſhall Men come, and all that are incenſed againſt Him ſhall be aſhamed.* That Chriſt here ſpeaks in *Iſaiah* the Prophet, no Man that calls himſelf a Chriſtian ſhould in the leaſt doubt of, when he conſiders that theſe Words are by St. *Paul* † expounded concerning *Chriſt*; not to inſiſt, that the ſame may be underſtood from the Old Teſtament itſelf: ſince this is the Name of *Chriſt*, by which He ſhall be called, *The Lord our Righteouſneſs*, Jer. xxiii. 6. Since there-

* Chap. xlv. 23, 24.

† *Rom.* xiv. 10, 11. *Phil.* ii. 10.

therefore *God* in his Word, has ſo great a Regard for his own *Glory*, and ſo often execrates thoſe, who place their *Truſt* and Confidence in Man, *and make Fleſh their Arm*; * how could it be, that all the Holy Scriptures ſhould conſtantly inculcate to us, that we ought to place all our *Hope* and Confidence in *Chriſt*; and that not only in the Neceſſities of the Body, but eſpecially in thoſe of the *Soul* †, and in ſhort, in all Things where none but the eternal and living *God* can adminiſter Help to us? to wit, becauſe *Chriſt* redeems and delivers us from Sin, from Death, the Devil and Hell. Was it lawful for the Children of *Iſrael*, even in outward Diſtreſſes, to confide in *Moſes*, *Joſhua*, or any other Deliverer, given to them for a Type? Were they not moſt ſtrictly, and almoſt continually called off from putting their *Truſt* in Men, and inſtructed and requir'd to place their Confidence only in the *Lord*? And this was indeed then, and is at all Times moſt neceſſary; becauſe human Nature labouring under ſo great Corruption, is inclin'd to nothing more, than ſuch kind of Idolatry towards Men, and repoſing that Affiance in the Creature, which is due to *God* alone. What therefore is more evident, than that it would be a moſt grievous Sin againſt the

* *Jer.* xvii. 5, 6. *Pſalm* cxviii. 8, 9.
† 1 *Cor.* xv. 19. *Phil.* i. 19, 21.

the firſt Commandment in the Decalogue, to place our Truſt in *Chriſt*, which we are commanded to do plainly, and without any Limitation, in all our Neceſſities of Body and Soul, if *Chriſt* were not of the ſame Eſſence, Majeſty and Glory with the *Father?* Nay, in this the true Eſſence of *Faith* conſiſts, that it entirely abandons all Truſt and Confidence in Things created, and relies not on any Thing viſible or inviſible, preſent or future; but flies for Succour to Him, who is above all created Beings, and of infinite *Omniſcience*, whereby He can truly know and underſtand all our Neceſſities; * *Omnipotence*, That no Calamity can be ſo great, from which He is not able to deliver us; *Love*, † that He is always ready to aſſiſt us; ‡ and if theſe high and divine Properties belong not to *Chriſt*, *Faith* in Him is only a meer Shadow, Fallacy and Deluſion: nay, if thoſe Properties were wanting in Him, that great, full, and unlimited Truſt, which the Holy Writings claim for Him, would occaſion thereby groſs Idolatry. For which Reaſon, doubtleſs, the Scriptures make mention of thoſe *divine* Properties, when they exhort us to

* As it is written of the *Father*, *Matt.* vi. 32. of the *Son* of *God*, *Rev.* ii. 2, 9, 13, 19, 23. chap. iii. 1, 8, 15. and of the *Holy Ghoſt*, *Rom.* viii. 26, 27.

† *John* x. 29, 30. 2 *Cor.* i. 9, 10. *Phil.* iv. 13.

‡ *Luke* xii. 32. *Rom.* viii. 37.

Faith and *Truſt* in *Chriſt:* as St. *Paul* does of his *Omnipotence*, ſaying; *Our Converſation is in Heaven, from whence alſo we look for the Saviour, the Lord Jeſus Chriſt, who ſhall change our vile Body, that it may be faſhion'd like unto his glorious Body, according to the Working whereby He is able even to ſubdue all Things unto himſelf* *.

11. That we are commanded to give our *Hearts* unto Chriſt, is another Argument to confirm this Aſſertion.

Moreover, 'tis moſt certain, and without Controverſy, that we ought not to devote our *Heart* unto any created Thing. When therefore the Scripture ſays, † *My Son, give me thy Heart*; we eaſily underſtand *God* is there meant, becauſe He deſires to poſſeſs the whole Soul, and that nothing elſe ſhould deprive Him of it. But now St. *Paul* ſhews, ‡ that *Chriſt dwells in our Hearts by Faith:* And 'tis plain from the whole Context, that by theſe Words He has reſpect to the Tabernacle and Temple of the Old Teſtament, and that He would have our *Hearts* to be ſuch Tabernacles, Temples and Habitations, in which the *Glory* of the *Lord*, that is *Chriſt*, might make his Abode. But are not our *Hearts* to be the Temple and Habitation of *God* ‖? Conſider what our *Savi-*

* *Phil.* iii. 20. † *Prov.* xxiii. 26. ‡ *Eph.* iii. 17.
‖ 1 *Cor.* iii. 16. chap. vi. 19. 2 *Cor.* vi. 16.

Saviour ſays on this Subject; *If a Man love me, he will keep my Words, and my Father will love him; and we will come unto him, (i. e.* my Father and I) *and make our Abode with him* †. Is not this a moſt clear Teſtimony of the *Divine Glory* of our *Lord Jeſus Chriſt?*

12. A farther Confirmation hereof is, That we are to ſerve *Chriſt*, in Righteouſneſs, and Peace, and Joy in the *Holy Ghoſt.*

Nor does *Faith* in *Chriſt* leſs require that we ſhould ſerve Him; and that in Righteouſneſs, and Peace, and Joy in the *Holy Ghoſt* ‡. But is it lawful to ſerve any created Being, beſides God? Does not *Chriſt* himſelf ſay, ‖ *Thou ſhalt worſhip the Lord thy God, and* (N. B.) *Him* only *ſhalt thou ſerve:* And, ** *No Man can ſerve two Maſters.* If you ſay you can ſerve two Maſters, provided they are not repugnant, but ſubordinate to one another; that Objection will here be of no force: for we find it ſet down in clear Words; *The Kingdom of God is Righteouſneſs, and Peace, and Joy in the Holy Ghoſt*, Rom. xiv. 17. This is no other Thing, than to ſerve Him in *Spirit* and in *Truth*; to ſurrender up our ſelves to Him with our whole Heart, and to direct to Him the internal Worſhip required in

† *John* xiv. 23.
‖ *Matt.* iv. 10.
‡ *Rom.* xiv. 17.
** *Matt.* vi. 24.

the New Teſtament, in the Power of the *Holy Ghoſt?* And who can ſufficiently expreſs what it is to ſerve *One* in Righteouſneſs, and Peace, and Joy in the *Holy Ghoſt?* This is alſo appointed in ſuch a manner, that it cannot, nor ought ever to be attributed to any Thing that is created; being that in which the real Dignity of *God* properly conſiſts, which He ſuffers not to be taken from him.

13. That the Honour of Religious *Worſhip* to be performed to *Chriſt*, is alſo an Atteſtation of his *Divine Glory.*

Faith in *Chriſt*, requires alſo that we ſhould *worſhip* Him. For we read, *Joh.* ix. 35, 38. that *Chriſt* not only taught the Man who was born Blind, to believe on Him as the *Son* of *God*, but alſo receiv'd the Honour of Adoration from him, after he had ſaid, *Lord, I believe*; which ſurely after his ſo humble Behaviour He would not have admitted, had it not been due to Him, being of the ſame Eſſence, Majeſty, and Glory with the *Father.* An *Angel* refus'd to receive this Honour from St. *John*, ſaying, * *See thou do it not; worſhip God. Chriſt* himſelf, as was above alledg'd, had told us his Mind; † *Thou ſhalt worſhip the Lord thy God, and Him only ſhalt thou ſerve.* And in *Iſaiah* ‡ it is ſaid moſt emphatically; *I am Jehova,* (the

* *Rev.* xxii. 9. † *Matt.* iv. 10. ‡ Chap. xlii. 8.

(the Lord) *that is my Name: and my Glory will I not give to another, neither my Praiſe to graven Images* *. How could our *Saviour*, both in his State of Humiliation, and after his *Exaltation at the right Hand of God* †, have received the Honour of Adoration, due to *God* alone, which He was ſo zealous to vindicate, if it had not belong'd to Him? Wherefore this again is a certain Teſtimony, that *Chriſt* is not to be accounted of as a meer created Being, but as One, who being of the ſame Eſſence, and of equal Majeſty and Glory with the *Father*, is with Him to be adored. Whence all the *Angels* of *God*, ‡ yea, all Things that are made, whether in the Heavens, or in the Earth, or under the Earth, and in the Sea, do adore Him, and give Honour, not only to Him that ſitteth on the Throne, that is the *Father*, but alſo to the *Lamb*, that is the *Son*, our *Saviour Jeſus Chriſt* ‖.

14. Our being *baptized* in the Name of *Chriſt*, is alſo a Demonſtration of his Divine Glory.

Nor does it leſs confirm our Doctrine, that we are *baptized*, not only in the Name of the *Father*, but alſo of the *Son*, and of the *Holy Ghoſt*. Nay, in the Scripture mention is ſometimes made of Baptiſm

 in

* Compare *Iſa.* xlviii. 11. † *Acts* vii. 55, 59.
‡ *Heb.* i. 6. *Pſalm* xcvii. 7. ‖ *Rev.* v. 13.

in the Name of *Jeſus Chriſt alone* *: St. *John* gives us a fundamental † Reaſon, why we are *baptized* in the Name of the *Son* and of the *Holy Ghoſt*, as well as of the *Father*, to wit, becauſe theſe *Three*, in whom we are *baptized*, are *One*. From the ſame Foundation alſo, St. *Paul* compriſes theſe Three, who are One, together; concluding his IId Epiſtle to the *Corinthians* in this manner: ‡ *The Grace of our Lord Jeſus Chriſt, and the Love of God, and the Communion of the Holy Ghoſt, be with you all. Amen.* And elſewhere ‖ he makes mention of the Myſtery of *God*, and explains it (ϰ̀ πατ̀ρὸς ϰ̀ τοῦ χριστοῦ) of the *Father* and of *Chriſt*; to declare thereby the Unity of the Divine Eſſence.

It is further obſervable, that as *Chriſt* did inſtitute *Baptiſm*, ſo he alſo inſtituted the *Holy Supper*: But is it the Work of a Creature to inſtitute *Sacraments*, and by them to engage Men to himſelf, and as it were bind them to his own Perſon? Nay, *Chriſt* is not only He that did inſtitute *Baptiſm*, but He alſo who *baptizes with the Holy Ghoſt* **; or He who beſtows and pours out the *Holy Ghoſt*. But can this be aſcribed to any other than the *living God?* He it is alſo who not only can work *Faith*, but alſo increaſe and finiſh it; which

* *Acts* ii. 38. ch. x. 48. ch. xix. 5. † 1 Epiſt. v. 7.
‡ 2 *Cor.* xiii. 14. ‖ *Col.* ii. 2. ** *Matt.* iii. 11.

which is at the ſame Time neceſſarily joined with the Baptiſm of the Holy Ghoſt, which is performed by Him, and is manifeſted from clear Teſtimonies of Scripture *. Now *Faith* is not a human Operation, but is the *Gift of God* †; which therefore if *Chriſt* gives, ſtrengthens, encreaſes, and conſummates, He muſt neceſſarily be, not meerly a created Being, but the true, eſſential, and living *God*. He it is of whom it is written; ‡ *Chriſt loved the Church, and gave Himſelf for it, that He might ſanctify and cleanſe it with the Waſhing of Water, by the Word: that He might preſent it to Himſelf a glorious Church, not having Spot or Wrinkle, or any ſuch Thing, but that it ſhould be holy, and without Blemiſh.* And, *It is his Blood which can purge your Conſcience from dead Works* ||. Of which St. *Paul* alſo ſays, *That* ** *God hath purchaſed his Church with his own Blood.* When St. *John*, in the Beginning of his Goſpel, demonſtrates from *Moſes*, that the firſt Creation was made by *Chriſt*; he likewiſe ſhews, that the Figure of the ſecond Creation lay hid in the firſt; and that this, no leſs than that, was made *in Jeſus*, and *by Jeſus*; becauſe †† *it pleaſed the Father, that in Him*

* *Luke* xvii. 5. *Heb.* xii. 2. † *Eph.* ii. 8.
‡ *Eph.* v. 25—27. || *Heb.* ix. 14.
** *Acts* xx. 28 †† *Col.* i. 19.

Him ſhould all Fulneſs dwell. And as *John* ſpeaks with great Emphaſis concerning the firſt Creation, that *without Him* (χωρὶς αὐτοῦ) *nothing at all was made*; ſo *Chriſt* with no leſs Emphaſis, aſſerts concerning our Renovation to the Image of *God*, *without* * *me ye can do nothing.* If therefore we believe that the ſecond Creation, Regeneration, and the Reſtoration of all Things, is a Teſtimony of no leſs infinite Virtue, and of the Omnipotence of *God*, than the firſt Creation was, as certainly it is: what if I ſhould ſay, that the infinite Riches of the Glory of *God*, manifeſt themſelves ſtill more in the ſecond Creation, than in the firſt; and it appears from clear Teſtimonies of Scripture, that both the firſt and the ſecond Creation are aſſigned to *Chriſt*, and that He himſelf is in both of them *the Alpha and Omega*; Is not this a firm and ſtrong Teſtimony of the Divine Glory of our *Lord Jeſus Chriſt?*

15. Chriſt's beſtowing *Eternal Life*, is another Proof of his Divine Glory.

'Tis no leſs a Teſtimony of Chriſt's Divinity, that it is He, who gives Eternal Life to thoſe who believe on Him: for thus He ſpeaks; † *My Sheep hear my Voice, and I know them, and they follow me. And I give unto them Eternal Life, and they ſhall*

* *John* xv. 5. † *John* x. 27, 28.

ſhall never periſh, neither ſhall any pluck them out of my Hand. As it is He alſo, who by his own Power not only raiſed Himſelf from the dead, as He himſelf declares, * *Therefore doth my Father love me, becauſe I lay down my Life, that I might take it again. No Man taketh it from me, but I lay it down of my ſelf. I have Power to lay it down, and I have Power to take it again:* but He alſo raiſes thoſe from the Dead who believe in Him; for which there are moſt clear Teſtimonies of Sacred Scripture †. And foraſmuch as He performs all theſe Things by his own Power, as He wrought all his Miracles by his own Power, He gave beſides to them that believe on Him the Power alſo of working Miracles, that in his Name they ſhould do the ſame Things which He did; as we have divers Examples hereof in the *Acts* of the *Apoſtles.* Yea, he ſays, ‡ *Verily, verily I ſay unto you, He that believeth on me, the Works that I do, ſhall he do alſo, and greater Works than theſe ſhall he do, becauſe I go unto my Father. And whatſoever ye ſhall ask in my Name,* (N.B.) *that will I do, that the Father may be glorified in the Son. If ye ſhall ask any Thing in my Name* (N.B.) *I will do it.* From all theſe Teſtimonies therefore, the Divine Majeſty

* *John* x. 17, 18. See alſo *Rom.* i. 3, 4.
† *John* v. 21, 28, 29. ch. vi. 40. ‡ *John* xiv. 12—14.

Majeſty and Glory of our *Saviour*, manifeſtly ſhines forth; ſince the higheſt Operations poſſible, which wholly and plainly depend on the infinite *Omnipotence* of *God*, are ſo aſcribed to Him, that no Work whatſoever can be called proper to the Deity, if ſuch Works as the Creation of all Things, and their Renovation, and whatſoever relates thereto, can notwithſtanding be boldly attributed to a Being that was itſelf created. But *Chriſt* has atchieved thoſe moſt high and divine Works; He ſtill performs them, and will continue to do them, as they are Works of *Grace*, to thoſe that *believe* in Him; and as they are Works of Juſtice, to thoſe who do not believe. All which Things therefore when worthily conſider'd, any one will be able to perceive what a ſtrong and invincible Argument of the Godhead of *Chriſt* may be found herein, that the whole Sacred *Scripture* has this for its End, *that all Men may be brought to believe in Chriſt*. But let that Man who denies the *Eternal Divinity* of *Chriſt Jeſus*, conſider what Faith the Scripture requires, as it hath been largely propounded, and he will find how impoſſible it is to reconcile this *Faith* with his Hypotheſes and pre-conceiv'd Opinions. But he who nevertheleſs contradicts ſuch clear, certain, and irrefragable *Arguments*, and buſies himſelf

himſelf in wreſting the clear *Word* of *God* to his own Mind, and interprets it according to his own corrupt Reaſon, let ſuch a one go and learn what that means; *No one can ſay that Jeſus is the Lord (Jehovah,* Κύριον, *by whom are all Things, and we by Him)* * *but by the Holy Ghoſt* †.

SECT. LIV.

What farther uſe may be made of the Six preceeding Arguments.

THE Six Arguments, which we have hitherto deduced, demonſtrate the true and eſſential *Divinity* of our *Lord Jeſus Chriſt*, after ſo ſimple, unaffected, and clear a manner, that any one, whether he be learned or unlearned, may be ſatisfied with them: eſpecially ſince they do as it were point out the Way how other Arguments alſo, to prove the ſame Thing, may be produced out of the whole Scriptures of the Old and New Teſtament, and how the *Prophets* and *Apoſtles* do unanimouſly teſtify concerning this Matter. There might alſo eaſily have been brought, from the Beginning of St. *John*'s Goſpel, divers other Arguments, no leſs clear and convincing than theſe; which, however, we omit at preſent, it not being our Purpoſe here

* 1 *Cor.* viii. 6. † 1 *Cor.* xii. 3.

here to treat of them all. Yet we cannot but ſubjoin ſome Admonitions to what we have been ſpeaking of, that the Mind of the Reader may be ſome way fortified againſt the violent Attacks of Falſhood; and that he may be moſt faithfully adviſed, leſt he act precipitately, in a Concern of ſo holy and high a Nature. It is commonly the Property of corrupt Reaſon, while not reſtrain'd within due Bounds by a ſuperior *Light* and ſtronger Force, to ſearch up and down how it may form ſome little Exception, and find out ſome Shift whereby it defends itſelf, ſo long as that Evaſion is not remov'd: And altho' it can't in any wiſe confute the (contrary) *Arguments* in general, or in particular, nevertheleſs it refuſes to *believe* the *Truth* ſhining ſo brightly before it, becauſe it thinks it can yet eaſily pick out ſomething here and there, which it ſhall be able ſpeciouſly to contradict. If any one therefore ſhall enter into the ſame way of Reaſoning, with reſpect to the Arguments above alledged, as for the ſake of ſome *ſecondary* Matters, which may occur in them, and ſeem as yet doubtful to him, to entertain a Scruple in his Mind againſt the *principal* Point itſelf; we would from hence admoniſh him to obſerve, that the *Arguments* in themſelves, (eſpecially conſider'd as they ariſe and flow one from another)

another) are ſo ſtrong and convincing, that they very far outweigh all ſuch ſudden Scruples. Hence it follows, that ſuch like Scruples ought not to have more weight in the Mind, than the convincing Force of thoſe *Arguments*. But God is rather to be intreated to free the Mind from thoſe Scruples, and to render, at leaſt, the Conviction already admitted more firm, more penetrating and lively. Nor verily would there be wanting an Opportunity and Helps, whereby a Man might get out of his Scruples, if he ſeriouſly labour'd after the ſingle and certain Knowledge of the Truth. And here the wretched and perverſe Cuſtom of many Perſons is to be lamented, who enter upon theſe controverted Points, (as they are called) without *Prayer* and humble Invocation of the *great God*; and as it were out of his Preſence and Regard, *who ſearches the Reins and the Heart*, *i. e.* without a holy Fear and Veneration of ſo *great* and *infinite* a *Majeſty*: What Wonder therefore is it, if a Man left to himſelf, and ruſhing into theſe Controverſies without a pious Diſpoſition of Mind, ſhould, by the juſt Judgment of *God*, not be ſavingly convinced by the Light of Truth, nor be enlightned from above, but rather more and more blind and deceive himſelf, and oppoſe the *Truth*, then ſcoff at it, and at laſt

laſt maliciouſly ſlander and revile it? Nor is there wont to follow any other than this ſad Effect, when the Reins are let looſe to *Reaſon* to judge of *Divine* Things; ſince all thoſe Things, which are of the *Spirit of God*, appear Fooliſhneſs to the *natural* Man; ſo that he cannot perceive nor know them: which St. *Paul* interprets of him who has received the *Spirit* of the World only, and not the *Spirit* of *God* *. Did the *Scribes* and *Phariſees* perceive and know the Things which *Chriſt* ſpake to them, tho' they were truly *Divine*, and moſt effectual for Conviction? Did not they always contradict and revile Him? And altho' being put to Silence, they had not ſo much as a Word to anſwer, was there any Diſpoſition left in them to receive the Truth? Does not *Chriſt* ſay; *If any Man will do the Will of God, he ſhall know of the Doctrine, whether it be of God, or whether I ſpeak of my ſelf* †: And *David* ſays, *With thee is the Fountain of Life: in thy Light we ſhall ſee Light* ‡. Therefore we moſt earneſtly admoniſh every one, who reads theſe *Arguments* concerning the *Divine Glory* of our *Lord Jeſus Chriſt*, deduced from the firſt Chapter of St. *John*'s *Goſpel*, and ſtill doubts of their Divine Truth, before all Things, to give himſelf up wholly to *God*

* 1 *Cor.* ii. 14. † *John* vii. 17. ‡ *Pſalm* xxxvi. 9.

God in conſtant and fervent *Prayer*, by which Means he may be aſſured of the *Divine Grace* and *Illumination*, in his further Conſideration of thoſe *Arguments*. And let him take good heed, that with a ſincere and honeſt Mind, he deſire nothing elſe, but to *believe* the *Word* of *God*, and to *obey* it; for ſo *God* will not refuſe on his Part, to communicate the ſure *Light* of *Knowledge* to his Mind. Every one may be fully perſwaded, that *theſe Things* were not meditated and conſign'd to Writing, without many, and thoſe ſerious *Prayers* to *God*; not without Fear and Veneration of His *Majeſty*, nor without a ſincere Love of *Divine Truth*. Wherefore alſo I have offer'd and concluded nothing on this Subject, but what my Mind was firſt moſt fully convinced of. Therefore I do all I can to perſwade my Reader to poſſeſs his Mind with a ſincere Love of *Truth*, and by humble Prayers to ſeek the Light of the Knowledge of Himſelf from the *God of Truth*: which if he faithfully performs, the moſt holy and moſt bleſſed *Truth* concerning the *Divine* and Infinite *Glory* of our *Lord Jeſus Chriſt*, will moſt certainly carry the Victory. But the Reader ought not only ſincerely to hold on in the *Love of God*, and Prayer in his Peruſal of theſe Arguments, but he muſt alſo be admoniſh'd in

general, to avoid all wrangling and petulant *Diſputation*, and Affectation of needleſs Scruples, in this whole Matter. The Seraphims beholding the *Glory* of the *Lord*, cover their Faces; and *Iſaiah* having beheld it, ſaid, * *Woe is me, for I am undone, becauſe I am a Man of unclean Lips, and I dwell in the midſt of a People of unclean Lips: for mine Eyes have ſeen the King, the Lord of Hoſts.* That the Divine Glory of *Jeſus Chriſt* is here deſcribed, and that *Iſaiah* then ſaw the *Glory* of *Chriſt*, and that he ſpake of Him as his proper Subject, St. *John*, as we obſerved before, declares in expreſs † Words: From whence alſo a firm and invincible Argument is brought for the true and eſſential *Godhead* of our *Lord Jeſus Chriſt*. But ought not this ſo far to admoniſh us, as to make us very cautious how we venture to ſpeak of ſuch *ſublime Myſteries*, until our *Lips* are *ſanctified* by a *Coal* firſt preſented to our Mouths from the *Altar* of God; and then we ſhould not do it without *Fear* and *Trembling?* From this ſame Foundation, let every Man alſo be cautious leſt he utter any Thing concerning ſo great a Myſtery, and defend that againſt others, which he has not conceiv'd in his own Mind, after the fulleſt Inquiry of his Conſcience, as a Truth long meditated

* *Iſa.* vi. 2, 5. † Chap. xii. 41.

tated upon, and as it were ſeven times refined. How dangerous a thing is it to wander from the Truth in ſo ſacred a Matter; to diſſemble one's Error, and if it can be propounded as probable under ſome fair Colour, to diſperſe it abroad, and upon every Occaſion to ſtand up and maintain it? We have certainly to do with One, whoſe Perſon and Glory is intereſted in this whole Affair; who we can't deny is to be the *Judge both of the Living and of the Dead.* Is not then an Account to be given for *every idle Word**? How much more ſhall we be judg'd and condemned for all *our hard Speeches which we have ſpoken againſt Him* †? Should not every one from hence be ſufficiently warned, to avoid all Wrangling and wanton Contentions, in a *Cauſe* of ſo high a Nature, which relates to the *Perſon* and *Honour* of our future *Judge*, from whom there is no eſcaping? Nay, the true Lovers of God muſt alſo be admoniſh'd, when happening to be deceived, either by their own deſultory Reaſon, or by others who are vers'd in Error, they have fallen into ſome Doubting concerning this Thing, that they do not talk imprudently to others about it; much leſs endeavour to inſtil into them the Notions to which (at preſent) they thus doubtingly incline. For

* *Matt.* xii. 36. † *Jude* 15.

God will bring ſuch Men out of their Errors and Doubts into the Way of *Truth*, (ſo great is his Mercy) if they ſhall with *ſerious Prayers* importunately requeſt the *Spirit of Truth* from Him. But then all ſuch Diſcourſes which they have uſed in the Hearing of others, will bring upon their Conſciences the deepeſt Anxiety and Remorſe; and they would moſt willingly part with all they are worth, if that would avail, to remove the Scruples they had occaſioned in the Mind of any one: But they will find to their Grief, that they cannot ſo eaſily cure the Wounds they have given to others, tho' they acknowledge the Error they admitted of, and do themſelves confute the Error which they acknowledge. For it is eaſier by wicked Diſcourſes to corrupt a Man, and to ſubvert his *Faith* in *Chriſt*, than it is to reform and reſtore him to a *ſound Faith*. A Word once ſpoken advances far, and like the Plague runs from one to another, eats like a Gangrene, and vehemently hurts, before he who was the Cauſe and Author of it returns to a more ſound Judgment, and with true Sobriety of Mind reflects on the Scandal he has given. A Word flies about never to be recalled, nor does it periſh in the Air with its Sound, but flies away like a Bird; nor can it be withheld or hinder'd, but will, whether you will

or

or no, be catch'd up, and again blabb'd out by others. Wherefore let every Man take good heed, learn to ſet a Watch over his Mouth, and be, according to the Advice of St. *James*, * *ſwift to hear, and ſlow to ſpeak.*

SECT. LV.

What ought to be conſider'd of by Perſons who are manifeſtly given up to contrary Opinions, and are become Champions for them.

LASTLY, In the Name of our *Lord Jeſus Chriſt*, the righteous *Judge* of the Quick and Dead, I addreſs my ſelf to all thoſe who frankly and irreverently impugn the true and eſſential *Godhead* of *Jeſus Chriſt*, affecting nevertheleſs to be called *Chriſtians*; who account the Writings, as well of the New Teſtament as of the Old, to be the *Rule of Faith*. *Jeſus* ſaid to *Paul* before his *Converſion*; † *It is hard for thee to kick againſt the Pricks*; tho' he did it ignorantly. 'Twill be no leſs, but much harder for you, whether you believe it or no, *to kick againſt the Pricks*; becauſe tho' you allow the Scriptures of the New Teſtament, you nevertheleſs ſo boldly and arrogantly contradict the *Truth*

* *James* i. 19. † *Acts* ix. 15.

clearly ſhining before your Eyes, and expreſs Teſtimonies propoſed in ſuch ſimple and plain Words, that even a Child may read and underſtand them. O! that your corrupt, over-curious and flitting *Reaſon*, the Parent of your Errors, were to you a Looking-glaſs of the miſerable and deplorable Condition in which you are? O! how muſt you ſweat and toil in ſeeking for Evaſions, to elude the firm and ſtrong Teſtimonies for the *Divinity* of *Jeſus Chriſt?* Your perverſe Reaſon had never conſented to ſuch Words as the *Apoſtles* us'd, in deſcribing the *Perſon* of *Jeſus Chriſt*, and in declaring his *Glory*. Nay, if you ſhall examine your own Hearts, you will eaſily diſcover, that in favour of the Idea which you have framed of *Chriſt*, you cou'd earneſtly wiſh, that many Things had not been contain'd in our *Bibles*, that are found there; becauſe you can't without a deal of Pains wreſt them to your own Opinion. To what purpoſe therefore do you thus go on? Can't you perceive that you are ſeduced by the Serpent's Cunning, from the clear and *divine Simplicity* with which you ought to receive the Word of the *Moſt High?* What a Miſery is it, that with all the ſubtil Contrivances and Inventions of your Reaſon, you can never arrive at any ſettled firmneſs of Mind?

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You often ſay indeed, that you inquire after the *Truth*; but for all that, you will never be able to find it, as long as you deny Him who is *Truth itſelf*. This is what is declar'd in *Eccleſiaſtes*; * *I ſaid, I will be wiſe, but it was far from me.* But with all your *Reaſonings* about theſe Matters, can you *indeed* find Reſt to your Souls? Whether you are the Followers of *Socinus*, or, conſulting better for your ſelves, think fit to eſpouſe the Errors of *Arius*, obſerving the Teſtimonies of *Holy Scripture* ſuffer'd too great Violence by the Hypotheſes of *Socinus*; or whether refraining your ſelves from all human Names, you deſire to be diſtinguiſh'd from others, as *Unitarians*; or whether, to outward Appearance, you are join'd to any other Congregation, which yet privily or openly denies the *Divine Glory* of *Jeſus Chriſt*; pray examine your ſelves, whether in all the Arguings of your wandring *Reaſon*, the *Peace* of *God*, which ſurmounts all Conception, can poſſibly exiſt? O! how it were to be wiſh'd, you would learn to know that Reaſon has no Limits to her Excurſions, when unreſtrain'd by a higher Power: On which Subject St. *Paul* thus ſpeaks; † *And my Speech and my Preaching was not with enticing Words of Man's Wiſdom, but in demonſtration of the Spirit*

* *Eccleſ.* vii. 23. † 1 *Cor.* ii. 4.

and of Power. And *Chriſt* himſelf thus; * *Murmur not among your ſelves, (becauſe I ſaid, I came down from Heaven:) No Man can come to me, except the Father which hath ſent me, draw him; and I will raiſe him up at the laſt Day. It is written in the Prophets, And they ſhall be all taught of God. Every Man therefore that hath heard, and hath learned of the Father, cometh unto me.* The Senſe of which Words none of you can comprehend, who conſtitute your dark and blind Reaſon the proper Judge in Things Spiritual, and refuſe to ſubmit your ſelves to God, for the Knowledge of the Light in *his* Light. I know very well what They anſwer to this: That it's not the way to know the *Truth* for a Man to ſuppreſs his Scruples, and preſently to reject every Thing which may ſeem to oppoſe this or that Propoſition: that this is rather the way to eſtabliſh Ignorance and palpable Errors in the World. But to this I anſwer, firſt, That it can't be denied, that all Doubting concerning *Divine Truth*, ariſes not at all from *the Image of God*, (wherein Man was at firſt made) but from the Revolt of *Adam*; and ſince ſuch Doubting is not of *God*, it can be nothing but Sin and Iniquity in his Sight. 'Tis dreadful to ſay, but the Truth is, Men have ſo far departed from their

* *John* vi. 43—45.

their *Creator*, as to call in queſtion his very *Exiſtence:* 'tis alſo dreadful to think they ſhould doubt of His *Glory*, who, through his immenſe *Love* to Mankind, ſo depreſſed and humbled Himſelf, as to become a Partaker of Fleſh and Blood. But how dreadful is it, that after the *Son of God* was made Man, *Reaſon*, infected with the Seed of the Serpent, ſhould dare to make a Doubt of his *Glory*; which He had emptied himſelf of, out of his ineffable *Love* and *Humility!* Wherefore he is ſhamefully deceived, who fancies it lawful for him to doubt of any Thing, without Sin and without Puniſhment. Secondly, If any one therefore has various Doubts in his Mind, he ought firſt of all, for that very Reaſon, to acknowledge the deep Depravity and the greatneſs of the Miſery he labours under; and to let the Conſideration thereof ſink deep into his Mind. Thirdly, He then muſt *pray* to *God* to deliver him from this Miſery, and, out of the Abundance of his Grace and Mercy, cauſe *his Heart to be eſtabliſhed*; for the Apoſtle ſays, *it is a good Thing that the Heart be eſtabliſhed with Grace*, Heb. xiii. 9. For 'tis the Beginning of *true Wiſdom*, to know that we cannot be deliver'd from our Miſery, unleſs God is pleaſed to deliver us. Add to this, fourthly, That a Man muſt not only be deſirous of *knowing* the *Truth*, but

but of performing it, or endeavouring ſo to imploy it, that God may thereby be honoured and glorified according to his Will. If this Love of the *Truth* be really engrafted in the Mind, then, fifthly, The Scriptures of the Old and New Teſtament may be as it were a Touchſtone, by which any *Scruple* that ariſes in the Mind may be tried and examin'd, whether it agrees with that written Word, or not. But if a Man's Mind be ſo diſpos'd, as to deſire to know nothing but the pure *Truth* of *God*, and to be therein fruitful to the *Lord*; and ſo applies himſelf to the *Scripture*, not as a Maſter, but comes to the reading and ſearching of it, as a young Beginner and Diſciple, that he may be taught thro' the Word by the *Prophetical* and *Apoſtolical Spirit*; then indeed he takes the right way to be deliver'd from his *Scruples* *. For thus, *Scruples* are not ſimply ſuppreſs'd, or ejected out of the Mind, nor is the Man detain'd in Error, or turn'd as it were into an Animal void of Reaſon; but the Truth is ſought after in a due and juſt *Order*, approved of *God*. Thus meditating on the Words of *Holy Scripture*, comparing one Scripture with another, drawing *Concluſions* from thence, and weighing carefully the Force of *Arguments*, ought not to be eſteem'd an *Abuſe*

* *Vid.* the Orig. *German.*

Abuſe of *Reaſon*, but rather thoſe are the very Things which *God* himſelf requires to be done by us. And God cannot but command his Light to ariſe upon ſuch a Man, thus anxiouſly ſolicitous about his miſerable State, and humbly ſeeking after *Truth* in the Fear of God, with ardent Prayers to Him; St. *Peter* affirming, II^d Epiſt. chap. i. 16—19. *We have not followed cunningly deviſed Fables, when we made known unto you the Power and Coming of our Lord Jeſus Chriſt, but were Eye-witneſſes of his Majeſty. For He received from God the Father, Honour and Glory, when there came ſuch a Voice to Him from the excellent Glory, This is my beloved Son, in whom I am well pleaſed. And this Voice which came from Heaven we heard, when we were with Him in the holy Mount. We have alſo a more ſure Word of Prophecy, whereunto ye do well that ye take heed, as unto a Light that ſhineth in a dark Place, until the Day dawn, and the Day-ſtar ariſe in your Hearts.* And ſo the Uſe of *Reaſon* is not rejected, but 'tis required only, that it be made uſe of in a proper and holy Order; and that we pray with *David*, *Open thou mine Eyes, that I may behold wondrous Things out of thy Law**. But how horribly, and how dangerouſly corrupt *Reaſon*

* *Pſalm* cxix. 18.

ſon is wont to entangle itſelf, nay, how apt it is to pervert the Senſe of the cleareſt Truth, and then to vent all this its Depravity for undoubted Truth, a Man then at laſt rightly perceives, when being illuminated by the Light of *God*, he begins to be ſenſible of his former Errors. Hence the Son of *Sirach* ſays, * (as the *German* Tranſlation hath it, to which the *Engliſh* agrees) *I ſtretch'd forth my Hands to the Heaven above, and my Soul was enlightned, that I might know my Fooliſhneſs.* When the uneven and abrupt By-paths of *Reaſon* are by this means clear'd up by a more ſublime *Light*, a Man muſt needs wonder and ſtand amazed at his own Blindneſs, that he ſhould but deviſe even any ſpecious Contradiction againſt the Truth, delivered in the plaineſt Terms, and give more credit to his own Interpretation, than to the ſimple, pure, and clear *Word* of *God*. Then at length he begins to perceive the Judgment which is exercis'd from above, on thoſe who do not ſeek the Truth ſeriouſly in the Fear of *God*; *viz.* that *profeſſing themſelves to be wiſe, they became Fools* †: and that *God will deſtroy the Wiſdom of the Wiſe, and will bring to nothing the Underſtanding of the Prudent* ‡. And if this hapned to the Heathen, who never heard

* Chap. li. 19. † *Rom.* i. 22. ‡ 1 *Cor.* i. 19.

heard any Thing of the Light of the *Holy Spirit*, becauſe they were contented with, or rather abuſed the Light of Reaſon, thro' their Ignorance; pray what will become of them, who have heard again and again the *Divine* Teſtimonies concerning the Blindneſs of Man's Heart; to whom *God* has yet promiſed he will not deny his *Holy Spirit*, for the right Underſtanding of his *Word*, if they ſeek it of Him in a due manner; who nevertheleſs not only make their *own Reaſon* the *Judge* and Interpreter of *God*'s *Word*, but are not afraid even to ſcoff at whatever is ſpoke concerning the Illumination of the *Holy Spirit*, without which they cannot ſay that *Jeſus is the Lord*, (1 Cor. xii. 3.) nor believe in Him, nor come unto Him. They pleaſe themſelves in this, that they know how to uſe their *Reaſon* ſo rarely well, fancying they have *Light* enough for attaining the Knowledge of *Divine Truth*. But indeed herein alſo they are extremely miſtaken, being as far from following the right Uſe of *Reaſon*, as Heaven is from the Earth; tho' nothing may ſeem more abſurd to them, than ſuch an Imputation. But 'tis eaſy to make an Experiment of this, by requiring any Perſon, who denies the *Divine Glory* of our *Lord Jeſus Chriſt*, to interpret the Beginning of St. *John*'s Goſpel, from the firſt Verſe to the End

of

of the eighteenth; and to maintain from thence his pre-conceiv'd Notions concerning the *Perſon* of *Chriſt*. There is no need of interrupting him in his Comments, for you will find he has Work enough upon his Hands to aſſign any other Senſe to the Words and Phraſes of St. *John*, than what their natural Signification admits of, and to perſwade any one that the *Word of God*, *which was made Fleſh*, was a meer Man, or certainly a created Being; and I am perſwaded that they who hear him, and ſee with their Eyes how greatly he labour'd to wreſt the Words to his own Senſe, will be very much confirm'd in the true *Faith*, from the ſimple and plain Teſtimony of St. *John*, concerning the *Divine Glory* of *Chriſt*. For they will underſtand, that He, of all others, fights moſt abſurdly againſt the *Truth*, who would be thought ſo to uſe his *Reaſon*, as not much to regard a higher *Light*.

SECT.

SECT. LVI.

What ought to be thought of ſuch, who deny the Godhead *of* Chriſt, *and yet mightily pretend to good* Moral *Doctrine and Integrity of Life.*

BUT 'tis a Thing the more to be lamented, that they who deny the *Divine Glory* of Him, who is *the Way, the Truth, and the Life*, and without whom no Man can come to the *Father*, ſhould endeavour to perſwade themſelves, and others, that they are endued with a ſingular Knowledge of *Morality*. As indeed there are not a few ſo ſtrangely blinded, that tho' they hear of ſome Sect, who deny the *Godhead* of *Chriſt*, and do not admit of his *Satisfaction* for the Sins of the World, but look upon *Chriſt* only as an *Example* of a *Holy Life*, do nevertheleſs fall upon the moral Writings of ſuch Men, with a curious kind of Greedineſs, imagining they ſhall find ſomething in them ſingular and extraordinary. And this is not to be much wonder'd at; for even in the Writings of the Pagans, *blind Reaſon* finds ſomething of this kind to give itſelf Satisfaction. How great a Value has formerly been ſet upon

upon *Tully*'s *Offices*, out of which notwithſtanding they who have but taſted a little of the *Truth*, which is in Chriſt Jeſus, can by no means quench their Thirſt; but on the contrary, they will be quickly ſenſible what a falſe, impure Foundation, and contrary to the Truth of Chriſt, *worldly Wiſdom* is made to rely on in that Book. Have not ſome adviſed the joining a Treatiſe of *Seneca* with the reading of the *Bible?* How mightily have they thought their Minds would be compos'd, if they did but read *Seneca*'s Book of the *Tranquillity of the Mind?* When yet this poor Heathen, from his inſufficient Principles, could promiſe no other *Peace*, but that which the World gives; and was as remote from the *Peace of God*, which paſſeth all Underſtanding, as Heaven is diſtant from the Earth. But if mere Heathen moral Doctrine is in ſo great Eſteem, which yet has not ſo much as the Name of that Virtue which ought to be the Foundation of all other Virtues, *viz.* true *Humility*; much more eaſily ſure may a Deceit creep in under the ſhelter of *Chriſt*'s Name, that that ſhould be believed to be true Morality, which is exhibited not as a Heathen, but a Chriſtian Inſtitution of Morals. But as the Heathen Moraliſts were ſo deſtitute of the true Foundation, that they knew not even its firſt Virtue,

viz.

viz. Humility; and therefore all their moral Doctrine was nothing but Paint and Colour: So thoſe Moraliſts among our ſelves, who do not acknowledge the *Glory* of *Chriſt*, have wandred very far from the Doctrine of true *Morality*. For they do not confeſs Him, who is the *Life and the Light of Men*; from whom, as the Source of *Life* and *Light*, a new Life, and a new Light, muſt be given unto Men: wherefore Faith is to be look'd on as the Foundation of all *Chriſtian Morality*; not that Faith by which a Man externally profeſſes the Name of Chriſt and his Doctrine, but that *Faith* by which Men are *born anew*, and *of God*; by which they receive the *Holy Spirit* who is the Spirit of Adoption, the Pledge of Eternal Life, and who paſs from a ſpiritual Death, into a new and ſpiritual Life, out of Darkneſs into the admirable Light of *God*, after ſuch a manner, as with open Face to behold, as in a Glaſs, the Glory of the *Lord*, and to be changed into the ſame Image from *Glory to Glory, even as by the Spirit of the Lord* *.

* 2 *Cor.* iii. 18.

SECT. LVII.

That all Morality, *deſtitute of the Foundation of a living* Faith, *is unprofitable and inſufficient. What Advice is to be given to thoſe, who depart from this Foundation of* true Morality.

WHEN this divine Foundation is not laid in the Soul of Man, all *Morality* with which any one exerciſes himſelf, is only external, tho' it pretend to penetrate into the interior Things of the Soul, that ſo you would be ready to take it even for *Myſtical Theology*. For in ſuch *Morality* as this, there is no truly *Divine* Virtue exiſting, no real *new Life*, no true Communion of the Soul with *God*; in ſhort, there is not found in this Morality the Kingdom of God, *which is Righteouſneſs, and Peace, and Joy in the Holy Ghoſt. For he that in theſe Things ſerveth Chriſt*, ſaith St. *Paul, is acceptable to God, and approved of Men* *. All other moral Doctrine, compared with the Doctrine of St. *Paul*, is of no value, as having laid this Foundation, that *it is not He that liveth, but Chriſt liveth in Him; and the Life which He*

* *Rom.* xiv. 17, 18

He now liveth in the Flesh, He lives by the Faith of the Son of God, who loved Him, and gave himself for Him *. *I do not frustrate the Grace of God; for if Righteousness comes by the Law, then Christ is dead in vain.* And thus we may say; if there be a true and sufficient *Morality*, that assigns not *Christ* as the eternal *Life* and eternal *Light*, for its Foundation, and by which a Man is not before all Things sent to believe in the Lord Jesus, as the Origin of all Life and Light, and the Lord of Glory, and to embrace Him as his only Wisdom, Righteousness, Sanctification, and Redemption; *Christ* is in effect *no Christ*, and died without Cause or Occasion. For what Occasion had there been for his Death, if Mankind could, by the Strength of their own Reason, become Righteous and Holy, and Partakers of *eternal Life?* If any one also shall boast of an external Probity of Life, that Boasting is of value only among those, who never experienced in themselves the Foundation of the *new Birth*, and the Life which is from *God.* For such Persons think it sufficient if they find a Man not addicted to outward Vices, because they have never known the Efficacy of *Faith* and *Regeneration.* But all those that do know it, are sensible what a vast Difference there is between those

* *Gal.* ii. 20, 21

who may be ſaid to live piouſly, when compared with notoriouſly wicked Perſons, and between thoſe who are pious after ſuch a manner, as by true Repentance to be quickned together with *Chriſt*, raiſed up (with Him) and placed in the Heavens: *(Eph.* ii. 6. *Phil.* iii. 20.*)* We do not here ſay, that in ſuch *Morality*, which has no true Foundation, there is nothing true to be found; but this we ſay, that thoſe *Truths* (to wit, ſuch as by their Speciouſneſs deceive the Mind) are broken from their Original, and are no longer join'd with their firſt and clear Fountain. Nay, we ſay farther, that a true Foundation is here very greatly wanting, and that this *Morality* is deſtitute of all ſolid Ground: For the Words of St. *Paul* moſt effectually demonſtrate, that true Morality cannot conſiſt without the Knowledge of the *Glory* of *Chriſt*; * *Without Controverſy, great is the Myſtery of Godlineſs, God was manifeſted in the Fleſh.* Altho' therefore in Heathen Books, and in others that are Strangers to this only Foundation, there are to be found ſome external Truths, yet many Things impure and corrupt are intermixt with them; and whoever relies only on thoſe *moral* Principles, is never brought by them to the true Foundation, but ſtops at thoſe Puddles and broken Ciſterns,

* 1 *Tim.* iii. 16.

Ciſterns, from whence the Soul receives not the Efficacy and Virtue of the Divine *Life*, but builds upon another's, and upon his own ſandy Bottom and Foundation; ſo that he may be liken'd to the *fooliſh Man* * deſcribed by Chriſt. Now what Advice is to be given to thoſe who thus go aſtray from Chriſt in their Minds? No other indeed but this: *Believe that the Lord Jeſus is CHRIST, and that He is the Son of God*, (even ſo as the ancient *Jews* well underſtood, that no meer Man, or any other created Being, could be ſtrictly honour'd with that Title) and that *believing* this, ye ſhall have *Life*, not only after a natural Death, but even in this World a *true Life*, which is from God, a *Life* truly *moral*. O that *Eternal Love* would open your Hearts, that you might attend to this plain Counſel, and that you would not deſpiſe it, and think your ſelves wiſer! O that you would know the *Gift of God*, and (N. B.) *who it is*, to whom you are remitted, you would aſk of Him, and He would give you *living Water*, *which ſhould be in you a Well of Water ſpringing up into everlaſting* † *Life!*

* *Matt.* vii. 26, 27. † *John* iv. 10, 14.

SECT. LVIII.

What Prayers and Praises should from these Considerations be excited in our Minds.

" TO Thee, O *God*, and *Father* of " our *Lord Jesus Christ*, be Praise and " Glory, for the Knowledge of thy *Son*, " together with which thou bestowest " Life and Abundance to all who truly " receive Him; we lament before Thee, " with the utmost Grief of Mind, that " this Knowledge is so greatly darken'd " by the wicked Lives of those, who with " their Mouth indeed profess to acknow- " ledge the Glory of thy Son, but in " Work deny it. For they say indeed " unto *Christ, My Lord, and my God*; but " they keep his Words much less than " they would those of any Man who has " Power over them. Grant therefore, " that they who *believe* in thy Son, be- " ing truly affected with the Testimony of " the *Holy Spirit* concerning Him, may " be so deeply rooted with Faith in *Him*, " that they may give due *Honour* to the " *Lord of Glory*; and when they feel in " themselves the Efficacy of a true and " lively *Faith*, may testify unto others the " mighty Virtue and Power of a *Faith*

" found-

" founded in the Name of thy *Son.* Have
" Mercy on them who are tempted with
" Doubts concerning the Knowledge of
" thy *Son*; eſtabliſh their Hearts in the
" Truth, that they may verily know that
" *Jeſus Chriſt is the ſame yeſterday, to day,*
" *and for ever*; and that they may not
" be carried about with various and
" ſtrange Doctrines. And for thoſe who
" diſown the Glory of thy Son, be pleaſ-
" ed, O Lord, to bring them out of their
" Errors, into the Way of *Truth*, and
" make them ſenſible of the Nakedneſs,
" Miſery, and diſtreſſed Condition of their
" Souls, that they may ſeek to Him, who
" can, and freely will deliver them from
" their Miſery, if they refuſe not to re-
" ceive Him in ſuch ſort, as Thou haſt
" exhibited this thy Son to us in the Holy
" Scriptures. Grant that thy *Truth* may
" prevail more and more; command thy
" *Light* ſo to ſhine, that Men may rea-
" dily acknowledge the Brightneſs of thy
" *Glory*, and the expreſs Image of thy
" *Perſon*, and may be ſo illuminated by
" the *Sun of Righteouſneſs*, ſo enliven'd,
" ſo warmed in thy Love, and ſo reple-
" niſh'd with the Fruits of Righteouſneſs,
" by Him who is our Righteouſneſs; that
" Darkneſs may be compelled to give
" place to *Light*, Night to clear *Day*,
" Death to true *Life*, Errors, Doubts, and

" Infidelity, to manifeſt and eternal *Truth.*
" Thus will be fulfilled thoſe Things
" which *David* foretold of the Days of
" the *Meſſiah:* * *Bleſſed is the People that*
" *know the joyful Sound: they ſhall walk,*
" *O Lord, in the Light of thy Countenance.*
" *In thy Name ſhall they rejoice all the*
" *Day: and in thy Righteouſneſs ſhall they*
" *be exalted. For thou art the Glory of their*
" *Strength, and in thy Favour our Horn*
" *ſhall be exalted. For the Lord is our De-*
" *fence, and the Holy One of* Iſrael *is our*
" *King.*

The Sixth Meditation.

Of the Myſtery of the Incarnation.

SECT. LIX.

That 'tis to be conſidered, who Chriſt *was before his Incarnation, and who He now is, after He was made Man.*

CONSIDER, O my Soul, *who He was*, who gave Himſelf to be thy Saviour; *who He was made*, and *who He now is*, after He became thy Saviour. Behold, *He was*, before any Thing was; He then was

* *Pſalm* lxxxix. 15—18.

was preſent, when any Thing could be ſaid to begin; for his Appearance *(or Goings forth) has been from of old, from the Beginning, from everlaſting* * : the eternal *Word*; the eternal *Life*; the eternal *Light*; of the ſame Eſſence as *God*, and yet *with God*; *the only begotten Son of the Father, who is in the Boſom of the Father*, from Eternity, and for ever, without any Change (or Succeſſion) of Time, according to his *Divinity*; the Maker of all Things; the Original of Life and Light; the Life and Light of Men even before the Fall; ſhining after in the midſt of Darkneſs, and yet the Darkneſs nevertheleſs comprehending it not; a *Light*, with which any other Light compared, tho' the moſt pure, ſerene, and clear, muſt be called a *Shadow*. A *Light*, in compariſon of which, the *greateſt among thoſe that are born of Women, cannot be ſaid to be a true Light*; a Light which was in the World, before he came into the World, yea, by which the World was made; a Light, which alone can again illuminate Men, fallen into Darkneſs by the Revolt of *Adam*. It was He, who by Right of Creation had the whole World for his Property; but took to him *Abraham* and his Seed, the People of *Iſrael* † by choice, by their Delivery out of ‡ *Egypt*, by the Covenant He made

* *Mic.* v. 2. † *Deut.* vii. 6, 7. ‡ *Exod.* xix. 4, 5, 6.

made with them, * by Conjunction of Blood, † to be his *peculiar People*; and ſo ſent to them continually *Prophets, and wiſe Men*, and Scribes, ‡ who were all to teſtify concerning Him, leſt when He came unto his Temple, He ſhould not be known to them. He it was, who had Right and Power to reject a People, who refuſe to keep his Covenant; and of receiving others who ſhould believe in his Name, and of giving them Power to become the *Sons* of *God*; not meerly by ſome external Adoption, but rather by a true and a new Birth from God. Such a Perſon was thy Saviour, and yet (as I truſt you have learn'd from the preceeding Meditations) there have been therein but a few Things ſpoken concerning his great and infinite Glory. When now He was ſo great a Perſon, what was He then made? *Fleſh*. For the *Word*, ſaith St. *John*, (whoſe divine Glory he moſt ſtudiouſly inculcated) *was made Fleſh*. Why is it not ſaid, *He was made Man?* Becauſe his profound Humiliation might be better underſtood by the word *Fleſh*: For when the Scripture deſcribes Men according to their vain and corruptible Condition, it calls them *Fleſh* ||. And how can our Miſery be better repreſented, than by conſidering

* *Deut.* xxvi. 18. † *Heb.* ii. 6. ‡ *Matt.* xxiii. 34.
|| *Gen.* vi. 12, 13. *Iſa.* xl. 6. 1 *Pet.* i. 24. *Jam.* i. 10.

ſidering our ſelves as *Fleſh?* For which Reaſon the *Holy Spirit*, not only in this, but in other Places alſo, expreſſes the profound Abaſement of the *Son of God* by his *Incarnation*, in this manner; * *God was manifeſt in the Fleſh.* And, † *Foraſmuch as the Children are Partakers of Fleſh and Blood, he alſo himſelf likewiſe took part of the ſame.* Note, I pray, how this is exhibited to Thee in his *Birth*, as it were in an Image or outward Figure. For behold, thy *Saviour* being ſuch a one as has been repreſented, viz. *the Brightneſs of his Father's Glory, and the expreſs Image of his Perſon*, born in a Stable, a Place appointed for Beaſts, and laid in a Manger, that by this outward Sign thou mighteſt the better conſider his deep *Humiliation*, in condeſcending to enter into, and to cloath his *great Majeſty* with our poor fleſhly Tabernacle. O moſt wonderful *Humiliation!* Wert not Thou abaſhed in aſſuming our mean Fleſh, O Saviour of the whole World; and after taking upon Thee human Nature, wouldeſt Thou be called *God* manifeſt in the *Fleſh*, when after our deplorable Apoſtacy, the miſerable State in which we are, is become a Shame and Diſgrace to our very ſelves? How incomprehenſible is this *Humility*, that Thou wouldeſt pleaſe to be ſo like unto us

* 1 *Tim.* iii. 16. † *Heb.* ii. 14.

us in all Things, Sin only excepted! Conſider then, O Soul, what thou poſſeſſeſt in thy *Saviour*, who was the eternal *God*, and thy *Creator*, and was made *Fleſh*. Thou haſt a *Saviour*, who is truly *God*, and truly *Man*, a Perſon of two Natures, infinitely different in Point of *Dignity*. Hence the Prophet *Iſaiah*, among ſeveral other Names, calls him in the firſt Place by *that* of פלא *Wonderful* *. For ſo wonderful a Thing never was known before, nor can the like to it ever exiſt again. He is *wonderful* in his *Glory*, wonderful in his *Humility*, wonderful in the Union of the *Godhead* with the *Manhood*, wonderful in his Office, wonderful in his Words, in his Works, and in his Paſſion, wonderful in all the Things He was converſant about. All who heard of his *Birth*, were juſtly ſtruck with Admiration †. This Admiration of thy *Saviour* is the firſt Spark of a true *Faith*: the firſt degree in bruiſing under thy Feet the Head of the wily Serpent, or of carnal *Reaſon* and Prudence, as a certain pious Doctor of the Church ſpeaks. This holy Admiration, in conſidering the *Myſtery* of the *Incarnation*, will lead Thee farther, that thou mayſt learn to know, with humbleneſs of Mind, and profound Veneration, what thou enjoyeſt thro' thy *Redeemer*, who

* *Iſa.* ix. 6. † *Luke* ii. 18.

who choſe *Fleſh* to be his Tabernacle and Temple, in which He dwelt among Men, that by the Deſtruction of this frail Temple, and by the wonderful Reſtoration of it, *Humanity* might become the eternal *Temple* of the *Deity*; which will more plainly appear from the following Meditation.

The SEVENTH MEDITATION.

Of the Benefits we enjoy by Jeſus Chriſt.

SECT. LX.

That God *has embraced us in his Son with an eternal Love, and that from hence all manner of Good is derived to us.*

DOST Thou poſſeſs any Good, O my Soul, which thou haſt not from thy *Saviour*, by Him, and in Him? And can there any Good be named, which Thou canſt not receive from Him, by Him, and in Him? In Him, πᾶν τὸ πλήρωμα τῆς Θεότητος, *all the Fulneſs of the Godhead*, of univerſal Grace and Truth dwells; *and of his Fulneſs*, ſays St. *John*, *we do all receive*, καὶ χάριν ἀντὶ χάριτος, *and Grace for Grace*;

ſo

ſo as Grace may be, as it were, recompenſed with Grace, and ſo there may be no End of Grace, of Love, and of Compaſſion, to all Eternity. But if you would know when theſe Mercies to us began, you are to obſerve, that Love and Divine Grace in *Chriſt Jeſus* never had a Beginning: *For Grace was given us in Chriſt Jeſus before the World began* *. You ought to conſider this Expreſſion, *The Word was in the Beginning with God*, (Joh. i. 2.) For we read thus in the *Proverbs* of *Solomon*; † *Then I was by Him as one brought up with Him*, (אמון *nouriſhed*, or according to others, *Worker) and was daily my Delight, rejoicing always before Him. Rejoicing in the habitable Part of his Earth, and his Delights were with the Sons of Men.* Don't you perceive what is meant by the Words, the *Son* of *God* was from the Beginning with the Father? He was the Delight and Pleaſure of his *Father*, and as his Father loved Him, ſo He in like manner loved Men, and they became his Delight. For as He was the daily Delight of the Father, rejoicing always before Him, ſo He rejoiced in the habitable Part of the Earth, and his Delight was with the Sons of Men. And as the *Father* ſays concerning the *Son*, *This is my Son, my beloved Son, in whom*

* 2 *Tim.* i. 9. † *Prov.* viii. 30, 31.

I am well pleaſed; ſo from Eternity, εὐδόκησεν, He was well pleaſed, not only in the *Son*, but alſo thro' the Son, in *Men*, if they believed in the Name of this his *only begotten Son*. Moreover, this eternal *Love* of the *Father* towards Men in Chriſt Jeſus, is ſo ſingular and wonderful, that the Son of God himſelf ſays of it; * *God ſo loved the World, that he gave his only begotten Son, (that whoſoever believeth in Him, ſhould not periſh, but have everlaſting Life.)* And St. *Paul* ſays, † *If God be for us, who can be againſt us? He that ſpared not his own Son, but delivered Him up for us all, how ſhall he not with Him alſo freely give us all Things?* If a Man gives one Thing for another, he certainly thereby lets us know, that he has an equal, if not a greater Regard to that other Thing, than to that which he gives for it. For that which is deareſt and moſt acceptable to any one, That he uſually retains. Now *God* not only gave his Son for us mortal Creatures, but deliver'd Him alſo to Death for us, and required He ſhould taſte what was due to Men for their Sins. How amazing is this *Love!* If *God* had not *loved* us in his *Son*, if the Son himſelf had not purſu'd us with a Love exceeding all meaſure, nay, if the Son had not been the very Mind of the Father, which,

* *John* iii. 16. † *Rom.* viii. 31, 32.

which, the Father being touch'd by the Miſery of Man created by Him, was, together with Him, moved with Love and Compaſſion towards the whole lapſed Race: Truly we could not but ſay, that He ſhewed *greater Love* to us, than to his *only begotten Son.* But ſince the Manifeſtation of all Love concenters in the Son, and all the Love of the *Father* reſts upon Men thro' the *Son*, the Son himſelf declares concerning this Thing, that the ſame Love, wherewith the Father loved Him, *is in them who believe, becauſe He is in them* *. If therefore the Love with which the Father loves the Son, is infinite and meaſureleſs; the Love alſo with which the Father loves us in Chriſt, is an immenſe and infinite Love: otherwiſe, how could any Man be ſo raſh as but dare to think, that God ſo loves us, if we are in his Son, as He loves his own only begotten Son? O that thro' our whole Life, we might fix the Eye of our *Faith* on this *Love*, which from Eternity beheld us, not only in our Fall, and in that Miſery into which we were plunged by the Fall, but which alſo ſet up an ineffable Salvation, that ſhould accrue to us in *Chriſt Jeſus*, who would tranſlate us from Death to Life, from Darkneſs, Wrath, the Curſe, and eternal Deſtruction, into eternal Light, eternal Favour, eternal Bene-

* *John* xvii. 26.

nediction, and into eternal Safety, Joy, and Glory. Yea, God knew us, according to his Omniſcience from all Eternity, with this ſame *Love*, as his Bleſſed Ones deliver'd from all Sin, and from all the Evils ariſing to us from Sin, altogether immaculate and blameleſs, cloathed with the Glory and Majeſty of his *Son*, bearing his Reſemblance, and exulting and rejoicing before his Face for ever. This is that *Love*, which cloathed the *Son* with humble Humanity, and which ſo highly exalted Humanity in the Son, that he promiſed to place it on the right Hand of the Majeſty on high; *To him that overcometh*, (through *Chriſt* who ſtrengthens him) *will I grant to ſit with me in my Throne, even as I alſo overcame, and am ſet down with my Father in his Throne* *. What more could be poſſibly deſired, O my Soul, which thou may'ſt not find in this *Love?* That the *Son* of *God* ſhould be thy Creator, ſhould be thy Life, thy Light, which illuminates thee; that commands his Word to be revealed to thee by the *Prophets* and *Apoſtles*, as a Teſtimony of himſelf, the true Light; that the *Angels* themſelves ſhould bring thee *glad Tidings*, and rejoice to miniſter unto thee; that thou ſhouldſt become a true Believer, obtain Pardon for thy Sins, and be again born of

 God,

* *Rev.* iii. 21.

God, and from the Fulneſs of his Grace and Truth, ſuck in all Divine Riches: That he hath brought forth to thee the Knowledge of *God* from the Boſom of his heavenly *Father*, from the inmoſt and moſt ſecret Divinity; that He hath, as the true *Immanuel*, led thee into *Communion* with God; that thou being baptized in the Name of the *Holy Trinity*, admitted into an eternal Covenant with *God*, ſhouldſt be anointed with the *Holy Spirit*, and illuminated with his *Gifts*, be ſanctified, and by Him preſerved in the true Faith, and be powerfully ſtrengthned in all Conflicts againſt Sin, the World, Death, the Devil, and Hell; that nothing ſhould ever be able to withdraw and ſeparate thee from the *Love* of Him; nay, *that thou art come unto Mount Sion, and unto the City of the living God, the heavenly Jeruſalem, and to an innumerable Company of Angels; to the general Aſſembly, and Church of the Firſt-born, which are written in Heaven, and to God the Judge of all, and to the Spirits of juſt Men made perfect, and to Jeſus the Mediator of the new Covenant, and to the Blood of Sprinkling, that ſpeaketh better Things than that of* Abel *. That thou mayſt obtain all theſe Felicities, here indeed by Faith, and a comfortable Fore-taſte; hereafter, by a moſt

* *Heb.* xii. 22—24.

moſt perfect Intuition, and everlaſting Glory: And when *Chriſt* thy Life ſhall be made manifeſt, thou alſo mayſt be manifeſted with Him in *Glory*. I ſay, all theſe Things, and whatſoever elſe can be entitled to the Name of *Salvation* and *Bleſſedneſs*, thou entirely oweſt to this infinite *Love*, which manifeſted itſelf to the World in this, that the *Son* of *God* himſelf became the *Saviour* of Men, in ſuch a manner, that He was made Man; and his moſt exalted Majeſty dwelt in Fleſh, as in his Temple, among Mortals: of which St. *John* ſays, *He dwelt among us, and we beheld his Glory, the Glory as of the only begotten of the Father, full of Grace and Truth.*

The Eighth Meditation.

Concerning the truly Divine Order, wherein we are made Partakers of all the *Benefits* that accrue to us by *Chriſt Jeſus.*

SECT. LXI.

In what manner and in what Order we are to uſe the Benefits of Salvation, obtained by Chriſt *for us.*

IF thou deſireſt, O Soul, to partake of ſo great and ineſtimable Benefits in *Chriſt*, thou muſt obſerve, that the *Holy Spirit* himſelf hath ſhewn thee the Order by which alone, and by no other Means, thou mayſt attain them. For the *Scriptures* teſtify, that no Man can be a Partaker of them, who deſpiſes the Divine Order, but will remain deprived of them through his own Default. For this Cauſe it is ſaid; *the Darkneſs comprehended it not*; *(viz.* the Light:) *and the World knew Him not*; *and his own received Him not.* But could they indeed be ſo infatuated, as not to deſire to be delivered out of all their Miſery, and to be removed into a State of eternal Joy and Glory? They wiſh'd to be

be altogether exempt from the Puniſhment of Sin; but they deſperately loved their *Sins* at the ſame Time; and whoſoever endeavoured to reclaim them from their long continued Habit of Sinning, was reckon'd by them among their *Enemies.* Now the *Son* of *God* was manifeſted, that he might deſtroy the Works of the Devil; but they loved theſe Works of the Devil, and would not ſuffer that they ſhould be deſtroyed in them. Hence it is, that *Chriſt* ſays; * *This is the Condemnation, that Light is come into the World, and Men loved Darkneſs rather than Light, becauſe their Deeds were evil.* They mightily deſired to be Partakers of eternal Joy, from the carnal Notion they had of it, if it could be attain'd without *Repentance* and Converſion; which being contrary to the *Divine Order,* they could no more be Partakers of *Chriſt,* than a Man can be enlightned, who chooſes to hide himſelf in a dark Cell, whilſt the Sun diffuſes its ſweet and pleaſant Light throughout the World. Therefore the *Holy Spirit* hath appointed three important Means in the Order, by which thou mayſt come to the Knowledge of every good Thing that is in *Chriſt Jeſus*; *viz.* 1. That you *receive Chriſt.* 2. That you *believe* in his Name. 3. That you be *born again*

* *John* iii. 19.

again of *God.* That you may receive *Chriſt*, it is requiſite that you acknowledge the miſerable State into which you were ſunk by the Fall. Sin is the Root of all Evil; from this comes the Divine Wrath and Puniſhment, the various Miſeries and Calamities of Soul and Body, Death temporal and eternal. All thoſe Evils are to be found out and known in their Root, that is, in *Sin:* For otherwiſe, thou wouldſt deſire to be deliver'd from the ſhameful and horrible Fruits of *Sin, viz.* its *Puniſhment*; but not from Sin itſelf. But ſuch is the Goodneſs and Faithfulneſs of God, that He ſufficiently lays before us in his Word this great and deplorable Miſery of Mankind. Beſides, every Man has in himſelf two ſtrong Witneſſes, *viz.* his own *Conſcience*, and daily *Experience*, which bear witneſs far beyond all Contradiction, concerning both the internal and external Miſery of Mankind. Therefore if you muſt neceſſarily believe theſe two Witneſſes, that thoſe Things are altogether true, which the Records of Holy Writ pronounce concerning our preſent Miſery, then you ought alſo to credit their Teſtimony concerning the future Puniſhment of Sinners. Whoſoever is ſo far convinc'd of his own Miſery, will find ſomething within him which makes him wiſh to be deliver'd from that Evil, how

how much ſoever his natural Inclination to Vice, may continually urge him to obey Sin farther, and live for ever in the Luſts thereof. Then comes preventing *Grace*, offer'd by God to Men in *Chriſt*, knocking at the Door of the Heart, and much deſiring to be admitted. If therefore you do not refractorily bar its Entrance, but rather endeavour to make a deeper Search into the miſerable State wherein you are plunged, and ſlacken not in the Works of Repentance; there will now begin a ſharp and ſevere Conflict, *Chriſt* and *Belial* contending with one another, which ſhall have the Dominion over you. But if you reſolve to go on with the Combat, and will not treacherouſly deſert *Chriſt*, calling you out of Darkneſs into his marvellous Light, and when you plainly find no Help in your ſelf, will receive *Chriſt*, as He who can alone reſcue and deliver you from your Miſery in this Fight, which ſometimes is very ſharp, and painful to unruly Fleſh: At length *Faith* will ſpring up, which is therefore called *Victory*; becauſe there will be much Conflicting, before Infidelity can be throughly ſubdued, and *Faith*, like a heavenly Light, and the Beginning of a Divine Life, can ariſe in the Heart. By ſuch a *Faith*, you *receive Chriſt as Chriſt*, that is, as Him who appeared for this End, that He

might deſtroy the Works of the Devil; as one, for whoſe ſake not only your Sins are forgiven, but divine Juſtification alſo is beſtowed; that for the future you may boldly and full of Confidence call *God* your *Father*. For if you have thus truly embraced *Chriſt*, you are *born again* of *God*, by this ſame *Faith* given you from above; not after a certain imaginary, but a true and real manner: the Truth of which you may certainly know, in that you will find your Mind entirely changed within you, your carnal Inclinations ſubdued, and the Dominion of Sin taken away; your Ears and Eyes open'd, that you may now ſee, know and perceive, that being tranſlated from ſo great Darkneſs into the Light of *God*, and from Death unto Life, you are made a Partaker of the *Divine Nature*, and are become a new Creature in *Chriſt*; the Holy Spirit witneſſing at the ſame Time with your Spirit, that you are the *Son*, and ſo the *Heir* of *God*, and a *Coheir* with *Chriſt*. This Order was declared by *Chriſt*, when himſelf preached the Goſpel of the Kingdom of *God*; ſaying, * *The Time is fulfilled, and the Kingdom of God is at hand: repent ye, and believe the Goſpel.*

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* *Mark* i. 15.

The NINTH MEDITATION.

How we may be inſtructed, from the Beginning of St. *John*'s Goſpel, to know *Chriſt*, as the Sum and Subſtance of the other Writings of St. *John*, and of all the Holy Scriptures.

SECT. LXII.

That from the Beginning of St. John's *Goſpel, we may alſo learn after what manner in his other Writings, and throughout the whole Scripture, Chriſt is to be known.*

IF we ſhould now apply the ſeveral Meditations here propounded upon the Beginning of St. *John*'s Goſpel, as a Guide for our better underſtanding his other Writings, *viz.* his whole Goſpel Hiſtory, his Epiſtles, and Revelation, there would thence be ſuggeſted to us a new Meditation, larger than all that have gone before. But for Brevity's ſake, we will take notice only of a few Things to the Purpoſe now mention'd. And in general 'tis to be noted, that the Words and Expreſſions which

which St. *John* uſes in the Beginning of his Goſpel, clearly diſcover his uſual manner of writing, or the Language of the *Holy Spirit* which was in him. Whoſoever therefore rightly comprehends the Senſe of theſe firſt Verſes, will much more eaſily underſtand his true Senſe in many other Places, when compared with theſe; as it muſt be a great help to the ſolid Interpretation of the Writings of this Apoſtle, that he every where uſes the ſame Way of ſpeaking, and by this means ſtamps his Writings before others, with a certain peculiar *Character*, whereby the Senſe of his Words is leſs liable to Miſconſtruction. But particularly this is, as it were, his *Character*; that he bears Teſtimony of the λόγος, or the *Word of God*, which is moſt ſignificantly done in this Place, to which he himſelf refers, *Rev.* i. 2. How much he was concern'd for this Title, may appear from his Iſt Epiſtle i. 1. and chap. v. 7. *Rev.* i. 9. ch. vi. 9. ch. xix. 13. and ch. xx. 4. of all which Places, the plaineſt Interpretation is to be found in the Beginning of his Goſpel. In like manner, you may ſee throughout his Goſpel, and his other Writings, the ſame Names by which he here diſtinguiſhes the *Son of God*, given to Him upon all Occaſions. In this Place he calls Him the *Life:* He does the ſame, Iſt Epiſt. i. 2.

ch.

ch. iii. 15. ch. v. 11, 20. So in his Goſpel, ch. xi. 25. and ch. xiv. 6. as this was his uſual way of ſpeaking, and taken indeed from the Mouth of our *Saviour* himſelf, from which alſo the Beginning of his Goſpel, and particularly theſe Expreſſions, *to have eternal Life*, *to give eternal Life*, did proceed. When therefore we have known from the Beginning of St. *John*'s Goſpel, that he calls the *Son of God* the *Life*, not only becauſe he is our *Creator*, and therefore gives us our natural Life; nor only becauſe after this Life, or after Death, he will give *eternal Life* unto thoſe who have *believed* on Him, but alſo becauſe He gives unto Believers the *living Waters*, that is, his *Holy Spirit*, as the Origin of a new and divine Life, in this Time of Grace; in many other Places alſo, where he uſes the ſame kind of Speech, we ſhall the more eaſily perceive that this Word, and the Expreſſions joined with it, are not to be underſtood of the Life after Death; but that they every where urge and enforce the *ſpiritual Life*, (hidden to the natural Man) in this our Time of Grace. But this is the more to be regarded, becauſe many are of Opinion, (to our great Grief!) that whatſoever is ſaid concerning *Eternal Life*, belongs only to a *future State:* from whence ariſes this great Diſadvantage, that they can't perceive

ceive in themſelves the genuine Propriety of *the Kingdom of God*, but deny the *true Happineſs* of the *Sons of God* in this Life; and thence become ſo much the leſs ſolicitous of being truly found in *Chriſt*, the true Life, and of truly beginning this Life in the Time of Grace, here indeed by *Faith*, but continuing it hereafter by *Intuition* for ever and ever. Moreover, when St. *John* here calls the Son of *God* the *Light*, by oppoſing Darkneſs to this Light, he retains this very Manner and Form of Speech, ch. iii. 19, 20. ch. viii. 12. ch. ix. 5. ch. xi. 9, 10. ch. xii. 35, 36, 46. 1 Epiſt. ii. 3. When therefore he hath ſo clearly declared his Mind concerning the true Senſe of this Word, in the Beginning of his Goſpel, by the Help of this Declaration, we ſhall the more eaſily attain his true Senſe of it in other Places. How comfortable therefore is it to obſerve, when he requires us *to walk in the Light*, his Meaning is, that we ſhould *walk in Chriſt Jeſus*, as St. *Paul* * ſpeaks: He here teſtifies alſo that *Chriſt* is full of *Grace and Truth*; both which Words (*Grace* and *Truth*) he alſo makes uſe of in other Places. Firſt, he not only uſes the Word *Truth*, but divers ways of Speaking here and there agreeable to it; as, † *to do Truth*;

* *Col.* ii. 6.

† *John* iii. 21. 1 *John* i. 6.

Truth; * *to be of the Truth*; † *to walk in the Truth*; ‡ *in Spirit and in Truth*; and, || *there is no Truth in him.* And of the Devil he ſaith; ** *He abode not in the Truth.* Nor does he ſeldom uſe the Words *true, truly,* whoſe proper Signification appears from the Word ἀλήθεια, *Truth*, and from Forms of Speech of the ſame nature. The Senſe therefore of the Holy Spirit being known, when it ſays, that Chriſt, *full of Grace and Truth*, dwells in them, we ſhall be the leſs likely to miſtake it in other Places. But if we conſider all theſe Places together, we ſhall be the more fully convinc'd, that the Word *Truth* is us'd by St. *John* in a far more *ſublime* and illuſtrious Senſe, than ever it was uſed by Heathen Authors, or by us now in common Converſation, where it uſes almoſt only to be taken for the Matter of our Intellect. Contrary to which, 'tis eaſy to ſee what an Eſteem St. *John* had for this Word; ſince he was taught from the Mouth of his *Lord* and Maſter, that He himſelf was the *Truth.* This is an Example, that the Beginning of St. *John*'s Goſpel may ſerve as a Key, whereby to interpret his other Writings. If therefore any one would apply theſe, or any other of St. *John*'s Expreſſions, for the clearer Know-

* 1 *John* iii. 19. † 2 *John* 4. 3 *John* 3.
‡ *John* iv. 24. || 1 *John* i. 8. chap. ii. 4.
** *John* viii. 44.

Knowledge of the other Writings of the New Teſtament, or of *Moſes* and the Prophets, he would thereby be greatly enlightned in the true Senſe of the Divine Word; to which End our preceding Second and Third Meditations might adminiſter ſome Aſſiſtance. But to our foregoing Meditations, enlarged now beyond what we firſt intended, we here put a full ſtop; leaving it to the pious Reader to think farther on theſe Things, with a due Reverence to the *Divine Word*; and to take an occaſion from thence ſo to meditate on other Places of the Holy Scriptures, that he may learn to know *Chriſt*, not ſuperficially, but ſubſtantially and ſavingly, to be the *Sum* and *Subſtance* of the *Holy Scriptures*; and may thereby underſtand that what *Tertullian* affirms of the Writings of *Moſes*, Lib. III. againſt *Marcion*, may be truly ſaid of all Scripture; *All Things in them*, ſays he, *ſpeak of Chriſt, and through Chriſt they all ſpeak.*

" *God* grant the Spirit of Grace and
" Wiſdom to all thoſe who ſearch the
" Scriptures out of *Love* to their *Saviour*
" and *Redeemer*, ſo to uſe their Teſtimony
" concerning Him, that they may come to
" Him, and obtain Life in Him.

SECT.

SECT. LXIII.

What beſides this Inſtance, more at large explained, may farther conduce to the Knowledge of Chriſt, *as the* Sum *and* Subſtance *of the* Holy Scriptures.

THE Specimen hitherto given, and ſo largely expounded, ſhould not only inſtruct you how *Chriſt* may be ſought for in all the *Holy Scriptures*, as the *Sum* and *Subſtance* of them; but ſhould alſo ſerve to teach you, that you ought before all Things to be certainly inform'd concerning the Excellency of his *Perſon*, and of his *Office*, from the Foundation of Holy Writ. But yet, for your farther Inſtruction, I ſhall add a few Things more concerning the threefold *Office* of *Chriſt*.

Firſt therefore, as to what belongs to the *Office* of *Chriſt*, you muſt carefully attend to this, That *Jeſus Chriſt* is that *Great Prophet* ſent by *God* into this World, openly to declare his Counſel and Will to Men: and therefore you ought to receive Him as your only Maſter and Teacher, to believe ſimply, and without any Contradiction, all that He ſays; and to be ſo firmly perſwaded of this, that all his Words and Actions may be to you a *Rule*

and

and Pattern of *Faith* and *Manners*. *No Man hath ſeen God at any time; the only begotten Son, which is in the Boſom of the Father, He hath declared Him* *.

If you lay not this for a Foundation, and will not bend your Mind to it, that like an humble and obedient Diſciple you may adhere to this great Teacher, and believe from your Heart, and practiſe alſo whatſoever He himſelf ſpoke, or commanded to be declared to you by thoſe of whom He ſaid, *He that heareth you, heareth me; and he that deſpiſeth you, deſpiſeth me* †; all the Pains you take in ſeeking *Chriſt* in the Scriptures, is in vain. On the contrary, if you lay this in your Soul for a firm and immoveable Foundation, He himſelf, whom you acknowledge to be your Maſter and Teacher, will take you into his School, and under his Diſcipline you will ſoon grow up, and advance forward, and become a good Proficient: For this Cauſe, the *Father* cried out to us from Heaven, *This is my beloved Son in whom I am well pleaſed, Hear ye Him* ‡. Obſerve therefore diligently, what *Chriſt* himſelf hath ſaid; ‖ *My Doctrine is not mine, but his that ſent me. If any Man will do his Will, he ſhall know of the Doctrine, whether it be of God, or whether I ſpeak of my*

* *John* i. 18.
† *Luke* x. 16.
‡ *Matt.* xvii. 5.
‖ *John* vii. 16, 17.

my ſelf. Here then we are not to obey either Father or Mother, or any other Perſon more than *Chriſt*; but we muſt do whatſoever Things He ſaith to us, and prefer his Command before the Authority of all Men; tho' we ſhould ſee it neceſſary to loſe all we have, and even Life itſelf, for this Cauſe. Thus *Chriſt's Prophetick Office* ought not to be to you a bare Speculation, but it ſhould draw you and your whole Mind unto *Chriſt*, that you may deliver your ſelf entirely into his Hands, and become his faithful Apprentice and Scholar, and do or omit nothing, either inwardly or outwardly, but what is ſuitable to his Preſcript. For this is *He* of whom *Moſes* propheſied; * *The Lord thy God will raiſe up unto thee a Prophet from the midſt of thee, of thy Brethren, like unto me, unto Him ye ſhall hearken.*

That you ſo receive *Chriſt* as that great Teacher and Prophet given by God, is indeed the Foundation; but you are to be conducted farther than this, *viz.* to the Knowledge of Him as *the only Mediator between God and Men* †; who not only inſtructs you concerning the *Divine* Eſſence and Will, but who is himſelf the Author of eternal Salvation to thoſe that obey Him; wherefore He is alſo named by God, ‡ *a Prieſt for ever after the Order*

* *Deut.* xviii. 15. † 1 *Tim.* ii. 5. ‡ *Heb.* vii. 17, 21.

der of Melchiſedeck. And this is the principal Reaſon why it ſo much concerns you to learn to know *Chriſt* in the *Holy Scriptures*, becauſe you cannot come to *God* any other way; and all your Safety and Happineſs depends upon Him alone, and upon no other whatſoever. In Him you are to acknowledge and contemplate the Length and Breadth, the Depth and Height, of the great Work of Man's *Redemption*. Of Him *Moſes*, the *Prophets*, and the *Pſalms*, the *Evangeliſts* and *Apoſtles*, teſtify with one friendly Conſent. All the Sacrifices of the old Covenant do refer as *Types* to this *Lamb of God*, who preſented Himſelf to be ſlain and ſacrificed for the Sins of the whole World.

In this you find how remarkable a Signification the *Protovangelium* (or the Primitive Goſpel) given unto Man in *Paradiſe* had, * and why it was ſo often repeated; our Forefathers built Altars, and ſacrificing upon them, proclaimed the *Lord* whom they invoked. In this, the genuine Signification of *God's Covenant* with *Abraham* is diſcloſed to you; and you will underſtand, that from that Covenant you ought to ſeek the true Foundation of rightly knowing in *what* the Old and New Teſtament properly conſiſts. In this, Mount *Moriah*, with all thoſe Things which were done

* *Gen.* iii. 15.

done upon it, will be rightly underſtood by you. In the Hiſtory of *Iſhmael* and *Iſaac*, *Eſau* and *Jacob*, *Joſeph* and his Brethren, you will diſcover the Argument of the Old and New Teſtament, and ſome Epitome of all Eccleſiaſtical Hiſtory. So you will ſtill more rejoice, that *Joſeph* was at laſt made known to his Brethren.

The *Egyptian* Slavery will repreſent to you your own miſerable Condition; the leading the Children of *Iſrael* through the *Red Sea*, your *Redemption* by the Blood of *Chriſt*; the journeying through the Wilderneſs, the Days of your own Pilgrimage. Then you will find the true *Paſchal Lamb*, and will perceive in your Heart the Poſts ſprinkled with his Blood. The Tabernacle, the firſt and ſecond Temple, and all their Statutes, Laws, Sanctifications, and Purifications, will be revealed to you in the *Word that was made Fleſh*, and ἐσκήνωσε, *dwelt*, or pitch'd his Tabernacle *among us*, and in us. How greatly did *David* rejoice, when perceiving * the ſpiritual Meaning of the xivth Chapter of *Leviticus*, he looked upon himſelf as a ſpiritual Leper, cleanſed by the Sacrifice of *Chriſt*, and ſprinkled with the Hyſſop of the Goſpel! Thus you will know the true *Joſhua*, leading the People of God to their *Reſt*. Thus you will learn

* *Pſalm* li 8

to underſtand, from the true Senſe of the Spirit, the manifold Conflicts of the Children of *Iſrael* with the *Canaanites*; and that *Samſon*, and other Deliverers given them by *God*, were *Types* of *Chriſt*. In this alſo you will more deeply conſider *David* and his Calamities, and the Kingdom of *David* and *Solomon*, not only according to their external Hiſtory, but alſo according to their *myſtical* Signification in reference to *Chriſt*; and you will likewiſe read the *Pſalms* of *David* with greater Benefit. You will conſider the *Babyloniſh Captivity*, and the Deliverance from it, after a long Space of Time, as a *Type* alſo. Here you will know, that all the Writers who came after *Moſes*, drew from Him, as from a Fountain; and therefore you'll have ſufficient Reaſons to read Him diligently and attentively, before all the other Scriptures of the Old Teſtament, and to weigh accurately all his Words; and the *Epiſtle* to the *Hebrews* will be helpful to you for a right Interpretation of the Books of *Moſes*. But in all the Holy Writings, you will find the Fall of the firſt Man, and his Reſtitution by *Chriſt*, ſet before you in almoſt innumerable Types and Figures. Nay, if you truly *believe* in *Jeſus Chriſt*, and in Him ſhall turn your ſelf unto the *Lord God*, the Veil of *Moſes* ſhall be taken away from your Heart, and

you

you ſhall with open Face, beholding, as in a Glaſs, the *Glory* of the *Lord*, *be tranſformed into the ſame Image from Glory to Glory, even as by the Spirit of the Lord* *. This Knowledge will lead you ſtill farther, and will teach you, that *Chriſt* is not only your *Prophet* and *Prieſt*, but your *King* alſo: For He has a *Royal Prieſthood, according to the Order of* Melchiſedeck. Then you will perceive, with the Fathers of the Church, what Depths of Knowledge lie hid in the ſhort Deſcription of the *Prieſthood of* Melchiſedeck †. *David* in Spirit beheld them ‡: St. *Paul*, from the Power of the Holy Spirit in the New Teſtament, ſtill more clearly diſcloſes them in his Epiſtle to the *Hebrews* ||. But the *Revelation* of our Lord Jeſus Chriſt, repreſents to us the moſt clearly of all, this *Royal Prieſthood*, and gives us a Key to all the Books of the Old and New Teſtament; ſo that you may clearly diſcern, as in a Picture, the Kingdom of the *Lord*, and of his *Anointed*; the Manner and Nature of its Government, Statutes, and Judgments; the glorious Splendor of this Kingdom; the heavenly Council; the ſecret Ways of *God*; the Harmony of the Kingdom of *Grace* and *Glory*; the Diverſity of Inhabitants; their Suſtentation, De-

* 2 *Cor.* iii. 18.
† *Gen.* xiv. 18—20.
‡ *Pſalm* cx.
|| *Heb.* vii.

fence, and at laſt their Glorification. There you will rightly learn to diſtinguiſh between the twofold State of *Chriſt*, that of his *Exinanition*, and that of his *Exaltation*; and you, as well in that, as in this, will find great Conſolation. Then you will not perplex the Words of the *Prophets*, nor wreſt them to your own preconceiv'd Opinions; but all being placed in their proper Order, you will neither derogate from the *Glory* of your *Saviour*, nor from his *Exinanition* that went before it. Then you will be able to diſtinguiſh the Times rightly, and in that Diſtinction you will plainly ſee, how friendly and ſweetly the whole Choir of the Prophets conſpire together. If your *Faith* be *founded* in the Knowledge of the *Prophetick* Office of *Chriſt*, if it be ſtrengthned by the Knowledge of his *Prieſtly* Office, it will certainly be eſtabliſhed and perfected by the Knowledge of this *Royal Prieſthood* of *Melchiſedeck*, as in which there is comprehended the *Glory* of our *Lord Jeſus Chriſt*.

John Arndius, in his *Evangelical Poſtill*, Sermon IV. on the firſt Sunday in *Advent*, comprehends the Teſtimonies of the *Prophets* concerning the *Regal* Dignity of *Chriſt* in this manner: "It is altogether "fit that the King and Lord of Glory, "whom all the Angels of God adore, at "whoſe

" whoſe *Name* every Knee bows itſelf, of
" Things in Heaven, and Things on Earth,
" and Things under the Earth, ſhould
" command his Trumpets, Tabrets, Pre-
" centors and Proclaimers, to precede his
" Advent. *David* played with his Pſal-
" tery and Harp before Him, danced be-
" fore Him, as he did before the *Ark* of
" the Covenant, and before the *Mercy-*
" *ſeat*. *Iſaiah* and *Joel* were two of his
" mighty Trumpets: *Iſaiah* ſays, Chap.
" xl. 9—11. *Say unto the Cities of Ju-*
" *dah, Behold your God. Behold, the Lord*
" *God will come with a ſtrong Hand* (or,
" *againſt the Strong) and his Arm ſhall*
" *rule for him: behold, his Reward is with*
" *him, and his Work before him. He ſhall*
" *feed his Flock like a Shepherd: He ſhall*
" *gather the Lambs with* (or *into) his Arm,*
" *and carry them in his Boſom, and ſhall*
" *gently lead thoſe that are with young,*
" And, * *Go through, go through the*
" *Gates; prepare you the Way of the*
" *People. Caſt up, caſt up the High-*
" *way: gather out the Stones, lift up a*
" *Standard for the People. Behold, the*
" *Lord hath proclaimed unto the End of the*
" *World, Say ye to the Daughter of Zion,*
" *behold thy Salvation cometh; behold, his*
" *Reward is with Him, and his Work be-*
" *fore Him. And they ſhall call them, The*

* *Iſa.* lxii. 10—12.

" *holy People, the Redeemed of the Lord:*
" *And thou ſhalt be called, Sought out, a*
" *City not forſaken.* *Joel* has the firſt
" *Pentecoſtal* Sermon upon the new Feſti-
" val of the *Evangelical Pentecoſt.* *Jere-*
" *miah*, with his trembling Voice from
" his continual weeping, was a Trumpe-
" ter of the *Lord*, and ſaid, * *O the Hope*
" *of* Iſrael, *the Saviour thereof in time of*
" *Trouble!* And, † *Heal me, O Lord,*
" *and I ſhall be healed; ſave me, and I*
" *ſhall be ſaved: for Thou art my Praiſe.*
" ‡ *This is his Name whereby he ſhall be*
" *called, The Lord our Righteouſneſs.*
" *Ezekiel*, with his wonderful Chariot,
" was, as it were, an Equeſtrial Leader
" to the *Lord.* *Daniel*'s Timbrel de-
" clares, that the Meſſiah would come
" under the Empire of the *Romans.* *Ho-*
" *ſea* was a Woer for the *Lord*, for he
" ſays; *I will betroth thee unto me for*
" *ever; yea, I will betroth thee unto me*
" *in Righteouſneſs, and in Judgment, and*
" *in loving Kindneſs, and in Mercies.* ‖ *I*
" *will even betroth thee unto me in Faith-*
" *fulneſs, and thou ſhalt know the Lord,*
" (or, *that thou mayſt know the Lord.*)
" *Jonas* was a Sign and a Type of the
" *Meſſiah* in the Belly of the Whale. *Mi-*
" *cah* and *Haggai* were Harbingers, to
" provide

* *Jer.* xiv. 8. † Chap. xvii. 14.
‡ *Jer.* xxiii. 6. ‖ *Hoſ.* ii. 19, 20.

" provide Lodgings for this *King:* for the
" one names *Bethlehem*, and prepares Him
" Entertainment there; the other calls
" Him, *The Deſire of all Nations. Ze-*
" *chariah* and *Malachi* were Proclaimers
" of Him: for the firſt cries, * *Sing and*
" *rejoice, O Daughter of Zion; ſhout, O*
" *Daughter of Jeruſalem; behold, thy King*
" *cometh unto thee:* The other cries, † *Be-*
" *hold, I will ſend my Meſſenger, and he*
" *ſhall prepare the Way before me. Amos,*
" *Obadiah, Nahum, Habakkuk, Zephaniah,*
" were Precentors to the Lord, as their
" Prophecies teſtify. *Amos* ſays, ‡ *The*
" *Lord will roar from Zion, and utter his*
" *Voice from Jeruſalem: Obadiah,* || *Upon*
" *Mount Zion ſhall be Deliverance,* (or,
" *they that eſcape;) and there ſhall be Ho-*
" *lineſs,* (or, *it ſhall be holy.) Nahum,*
" ** *The Lord is good, a ſtrong Hold* (or,
" *Strength) in the Day of Trouble, and He*
" *knoweth them that truſt in Him. But*
" *with an overrunning Flood he will make*
" *an utter End of the Place thereof, and*
" *Darkneſs ſhall purſue his Enemies. Ha-*
" *bakkuk,* †† *The Viſion is yet for an ap-*
" *pointed Time, but at the End it ſhall*
" *ſpeak, and not lie. Zephaniah,* ‡‡ *Sing,*
" *O Daughter of Zion; ſhout, O* Iſrael;
" *be*

* *Zech.* ii. 10. † *Mal.* iii. 1. ‡ *Amos* i. 2.
|| *Obad.* 17. ** *Nahum* i. 7, 8.
†† *Hab.* ii. 3. ‡‡ *Zeph.* iii. 14, 17.

" *be glad, and rejoice with all the Heart,*
" *O Daughter of Jeruſalem. The Lord*
" *hath taken away thy Judgments, he hath*
" *caſt out thine Enemy: The King of* Iſ-
" rael, *even the Lord, is in the midſt of*
" *thee: thou ſhalt not ſee Evil any more.*
" *In that Day it ſhall be ſaid to Jeruſa-*
" *lem, Fear thou not; and to Zion, Let not*
" *thine Hands be ſlack. The Lord thy God*
" *in the midſt of thee is Mighty: he will*
" *ſave, he will rejoice over thee with Joy:*
" *He will reſt in his Love, he will joy over*
" *thee with Singing.* And theſe all pre-
" ceeded His moſt welcome Advent, as
" Princes (and great Lords) uſually walk
" before their King.

SECT. LXIV.

That a diligent Conſideration of the Names and Appellations of Chriſt, *affords alſo great Inſtruction.*

YOU will make no ſmall Progreſs in the Knowledge of *Chriſt*, if you attend to the various *Names* by which He is diſtinguiſhed in the *Holy Scriptures*; for which Purpoſe you find them here collected together in ſome Order. He is called then,

According to his *Divine Nature*,

1. *Jeſus.* Luk. ii. 21. ch. i. 31. Matt. i. 21.

Arndius

Arndius ſaith, The whole Goſpel is comprehended in the Name *Jeſus:* For the Goſpel is not to be meaſured and judg'd of from a multitude of Words, but by its Value. And as Pearls are found in the Sea, ſo in the vaſt Sea of the Sacred Scriptures, the moſt noble *Pearl* is the holy Name *Jeſus.*

2. *Jeſus Chriſt*, the ſame yeſterday, to day, and for ever. Heb. xiii. 8. ch. i. 12.
3. *Jehova*, the *Lord*, the Lord of Hoſts. Iſa. liv. 5.
4. *The Lord* our Righteouſneſs. Jer. xxiii. 6.
5. The Lord who ſpoke with *Abraham*, Gen. xviii. 1, 13, 17.
6. *God* and *Man*, wreſtling with *Jacob*, and in whom *Jacob* ſaw *God* with his Eyes. Gen. xxxii. 25,29,31. Hoſ. xii. 5.
7. He that appeared and dwelt in the Buſh, whoſe Good-will and Bleſſing was to have come upon the Head of *Joſeph*. Exod. iii. 2. Deut. xxxiii. 16.
8. The Preſence of the Lord. Exod. xxxiii. 14.
9. *God.* John i. 1. 2 Tim. iii. 16.
10. The Great *God.* Tit. ii. 13.
11. *God* over all, bleſſed for ever. Rom. ix. 5.
12. *God* who is in the Heavens. Pſ. cxv. 3.
13. The true *God* and Eternal Life. 1 John v. 20.

14. He

14. He that is called, the *God* of the whole Earth. Iſa. liv. 5.
15. The mighty *God*. Iſa. ix. 6.
16. The everlaſting Father. Iſa. ix. 6.
17. A Man next to *God*, *(Engliſh* Tranſlation, *His Fellow.)* Zech. xiii. 7. Matt. xxvi. 31.
18. A Worker, or one brought up with Him. Prov. viii. 30, 31.
19. *God*'s own *Son*. Rom. viii. 32.
20. *God*'s dear Son, Υἱὸς τῆς ἀγάπης αὐτοῦ. Col. i. 13. or the beloved Son, in whom the Father is well pleaſed. Matt. iii. 17. *Jedidiah*. 2 Sam. xii. 25.
21. The only begotten *Son* of *God*, full of Grace and Truth. John i. 14.
22. The Son, who is in the Boſom of the Father. John i. 18.
23. The Son of the moſt high and living God. John ix. 35. Matt. xvi. 16. Mark v. 7.
24. *God*'s holy Child *Jeſus*. Acts iv. 27.
25. The Son. John iii. 35,36. Pſal. ii. 12. 1 John ii. 22, 23. Heb. i. 8.
26. The Son of the Father. 2 John 3.
27. The Word of *God*. Rev. i. 2. ch. xix. 13. The Word of the Lord. Pſalm xxxiii. 6.
28. The Word. John i. 1.
29. The Day-ſpring from on High, Ἀνατολὴ ἐξ ὕψους. Luke i. 78.

30. The

30. The Brightneſs of his Glory, and the expreſs Image of his Perſon. Heb. i. 3.
31. The Image of the inviſible *God.* Col. i. 15.
32. The Ruler, whoſe Goings-forth have been from of old, from everlaſting. Micah v. 2.
33. The Beginning of the Creation of *God.* Rev. iii. 14.
34. The Firſt-born of every Creature. Col. i. 15.
35. The Firſt-begotten, whom all the Angels of *God* worſhip. Heb. i. 6.
36. The Angel, in whom is the Name of the Lord. Exod. xxiii. 31.
37. The *God* of Glory. Acts vii. 2.
38. The *Lord* of Glory. 1 Cor. ii. 8.
39. *The Lord* at the right Hand of *God.* Pſalm cx. 5.
40. Our *Lord* and our *God.* John xx. 28.
41. The *Lord* from Heaven. 1 Cor. xv. 47.
42. The *Lord,* whom all Angels, and all Creatures do worſhip. Pſalm xcvii. 7. Heb. i. 6. Rev. v. 13.
43. *God,* whoſe Throne is for ever and ever. Pſalm xlv. 7. Heb. i. 8, 9.
44. *God,* who laid the Foundation of the Earth, and the Heavens are the Work of his Hands. Pſalm cii. 25. Heb. i. 10, 11. Col. i. 16, 17.
45. Who is, before *Abraham* was. John viii. 58.

46. Wiſ-

46. Wiſdom, which the Lord poſſeſſed in the Beginning of his Way. Prov. viii. 22—25.
47. The Lord of the Sabbath. Matt. xii. 8. Mark ii. 28.
48. The Lord of *David.* Pſalm cx. i. Matt. xxii. 43.
49. The *Holy* of *Holies*, the Holy One of *Iſrael.* Dan. ix. 24. Iſa. liv. 5. John xvii. 19. 1 John ii. 20.
50. The *Alpha* and *Omega*, the Firſt and the Laſt. Rev. i. 11. Iſa. xli. 4. ch. xliv. 6. ch. xlviii. 12.
51. Who is, and who was, and who is to come. Rev. i. 4.

The *Hebrew* Divine Names aſſigned to *Chriſt* in the Holy Scriptures, have a ſingular Emphaſis, and give a moſt effectual Teſtimony to his *Divine Nature* and *Majeſty.*

The chief of which are as follows:

אל The *Almighty God.* Gen. xvii. 1. Iſa. ix. 6.
אלה or אלהים *God*, to be worſhipped. Pſalm xlv. 6, 7. (Heb. i. 8.) Pſ. xlvii. 6. Pſ. lxviii. 18, 19. (Epheſ. iv. 8.)
יהוה צבאות The *Lord God* of Hoſts, Iſa. viii. 13. (1 Pet. ii. 8.) Iſa. liv. 5.
עליון The Higheſt. Pſalm xlvii. 3.
אהיה אשר אהיה or אשר יהיה He that ſhall

ſhall be, who is to come. Exod. iii. 14. Rev. i. 18.

יה The Glorious God. Pſalm lxviii. 5, 19.

יהוה The eſſential, ſubſiſting *God*. Exod. xvii. 2. Numb. xiv. 22. (1 Cor. x. 9.) Iſa. vi. 1. (Joh. xii. 41.) Iſa. viii. 13, 14. (Luke ii. 34. 1 Pet. ii. 8.) Iſa. xlv. 21—23. (Rom. xiv. 11.) Jer. xxiii. 6. chap. xxxiii. 16. The ſupreme Being.

שדי *God*, Self-ſufficient, or Omnipotent. Gen. xvii. 1. ch. xxviii. 3. ch. xxxv. 11. Exod. vi. 3.

אדני *God*, the Protector of all Things. Gen. xviii. 27, 30. Judg. vi. 15.

אדני אדון The Lord, the Governour, my Lord. Pſalm cx. 1. (Matt. xxii. 44, 45.)

אדון כל הארץ The Lord of the whole Earth. Pſalm xcvii. 5.

אדני האדנים The Lord of Lords. Pſalm cxxxvi. 3.

עמנואל *God* with us. Iſa. vii. 14. ch. viii. 8, 10. (Matt. i. 23.) This Name is aſſigned to *Chriſt*, in the *Hebrew*, with a ſingular Emphaſis.

מלאך The Angel, ὁ ἄγγελος, the Captain and great Ambaſſador, to whom the Holy Scriptures aſcribe *Divine* Properties. Exod. xlviii. 16. Hoſ. xii. 4. Wherefore He is alſo called,

מלאך יהוה The Angel of the Lord. Gen. xlviii. 16. Exod. iii. 2. (where He is afterwards, in Verſes 4, 6, 7, call'd יהוה) Zach. xii. 8. And,

מלאך הברית The Angel (or Meſſenger) of the Covenant. Mal. iii. 1.

The Names which atteſt the true *Humanity* of *Chriſt*.

1. The Man *Chriſt Jeſus*. 1 Tim. ii. 5. Heb. ii. 6.
2. The Son of Man. Pſalm viii. 4. Heb. ii. 6. Matt. xvi. 13. Acts vii. 56. Rev. i. 13. ch. xiv. 14.
3. The one Man. Rom. v. 15.
4. The Heavenly Man. 1 Cor. xv. 49.
5. Fairer than the Children of Men. Pſ. xlv. 2.
6. The Second Man. 1 Cor. xv. 47.
7. The laſt *Adam*. 1 Cor. xv. 45.
8. The Seed of the Woman. Gen. iii. 15. Gal. iv. 4.
9. The Seed of *Abraham*. Gal. iii. 16.
10. The Seed of *Iſaac*. Gen. xxvi. 4.
11. The Seed of *Jacob*. Gen. xxviii. 14.
12. A Star out of *Jacob*. Numb. xxiv. 17.
13. The Lion of the Tribe of *Judah*. Rev. v. 5.
14. He that ſhall grow up as a tender Plant, and as a Root out of a dry Ground. Iſa. liii. 2.
15. A Root of *Jeſſe*, which ſhall ſtand for an Enſign of the People, to Him ſhall the *Gentiles* ſeek. Iſa. xi. 10.

16. The

16. The Root of the Offspring of *David.* Rev. xxii. 16.
17. A Rod out of the Root of *Jeſſe.* Iſa. xi. 1.
18. The Root of *David.* Rev. v. 5.
19. The Son of *David.* Matt. xxii. 42.
20. The Beloved and Well-beloved of *Iſaiah.* Iſa. v. 1.
21. The Fruit of the Body of *David.* Pſalm cxxxii. 11.
22. A Righteous Branch unto *David.* Jer. xxiii. 5. ch. xxxiii. 15.
23. The Firſt-born Son of *Mary.* Luke ii. 7. Matt. i. 25.
24. The bleſſed Fruit of the Womb of *Mary.* Luke i. 42.
25. The Holy Thing which was born of *Mary.* Luke i. 35. Dan. ix. 24.
26. A Child born to us, a Son given to us, Iſa. ix. 6.
27. A Man-Child. Rev. xii. 5.
28. A Child. Iſa. vii. 16.
29. A Man. Gen. iv. 1. ch. xxxii. 24. Judg. xiii. 10, 11. Jer. xxxi. 22. Dan. x. 5. Zechar. i. 8, 10, 11. ch. vi. 12. ch. xiii. 7. Ezek. ix. 2, 11. ch. x. 2, 6, 7. ch. xl. 3, 5. ch. xliii. 6. Acts ii. 22. ch. xvii. 31.
30. Our Brother. Heb. ii. 11, 12.
31. The Firſt-born among many Brethren. Rom. viii. 29.

32. *God*'s Servant, the *Branch*, the Man whoſe Name is the Branch, who ſhall grow up out of his Place. Zech. iii. 8. ch. vi. 12.
33. *Jeſus* of *Nazareth*. Mark i. 24. ch. x. 47. ch. xiv. 67. and xvi. 6.
34. A *Nazarene*. Matt. ii. 23.
35. A Corn of Wheat. John xii. 24.
36. A Plant of Renown. Ezek. xxxiv. 29.
37. The true Vine. John xv. 1.
38. The Olive Tree. Rom. xi. 17, 24.
39. The Apple Tree among the Trees of the Wood. Cant. ii. 3.
40. Fleſh. John i. 14. Epheſ. v. 30.
41. A Servant. Iſa. lii. 13.
42. *God*'s Righteous Servant. Iſa. liii. 11.
43. A Sign which ſhall be ſpoken againſt. Luke ii. 34.
44. A Reproach and Contempt of Men. Pſalm xxii. 7.
45. A Worm, and no Man. Pſalm xxii. 6.
46. The Holy One חסיד of *God*, who was not ſuffered to ſee Corruption. Pſalm xvi. 10. Acts ii. 27. Mark i. 24.
47. The Firſt-fruits of them that ſlept. 1 Cor. xv. 20.

The Names which teſtify the *Prophetick* Office of *Chriſt*.

1. The *Meſſias*, that is, the Anointed. Jo. i. 41.
2. The *Prophet*. John vi. 14.

3. The

3. The great Prophet that was to come into the World. Deut. xviii. 15, 18. Acts iii. 22. Luke vii. 16.
4. The Angel of the Covenant. Mal. iii. 1.
5. The Elect of *God.* Isa. xlii. 1.
6. The Apostle. Heb. iii. 1.
7. The Sent from *God.* John viii. 42. Matt. xv. 24. Isa. lxi. 1, 2.
8. He that was to come, ὁ ἐρχόμενος.
9. Wisdom. Matt. xi. 19.
10. Wonderful, Counsellor. Isa. ix. 6.
11. He that is Holy and True, and hath the Key of *David.* Rev. iii. 7.
12. A Teacher come from *God.* John iii. 2.
13. *Rabbi*, *Rabboni*, (which is to say, being interpreted, *Master)* John i. 38. ch. **xx**. 16. Matt. xxiii. 10.
14. Our Comforter. Isa. li. 12.
15. The One Shepherd. Ezek. xxxiv. 23.
16. The Shepherd, making us lie down in green Pastures. Psalm xxiii. 1, 2. Ezek. xxxiv. 14.
17. The Shepherd, and Bishop of our Souls. 1 Pet. ii. 25.
18. The Chief Shepherd. 1 Pet. v. 4.
19. The Door of the Sheep-fold. Joh. x. 9.
20. The faithful Witness. Rev. i. 5.
21. Faithful and true. Rev. xix. 11.
22. The Author and Finisher of our Faith. Heb. xii. 2.
23. A Minister of the Circumcision. Rom. xv. 8.

24. The Servant of *God* to raiſe up the Tribes of *Jacob*, and to reſtore the Preſerved of *Iſrael.* Iſai. xlix. 6.
25. The Deſire of all Nations. Hag. ii. 7.
26. The Way. John xiv. 6.
27. The Truth. John xiv. 6.
28. The Sower. Matt. xiii. 3, 18, 37. Mark iv. 3, 14. Luke viii. 5.
29. The Day-ſtar. 2 Pet. i. 19.
30. Light. John iii. 19.
31. Our Light. Iſa. lx. 1.
32. A great Light. Iſa. ix. 2.
33. A Light to lighten the *Gentiles.* Luke ii. 32. Iſa. xlix. 6.
34. The Light of Men. John i. 4.
35. The true Light, which lighteth every Man that cometh into the World. John i. 9.
36. The Light of the World. John viii. 12.
37. The Glory of the Lord ariſen upon us. Iſa. lx. i. Eph. v. 14.
38. The Sun of Righteouſneſs. Mal. iv. 2.
39. The Sun of the People of *Iſrael.* Iſa. lx. 20. Rev. xxi. 23.
40. The Foundation of the Church. 1 Cor. iii. 11. Matt. xvi. 18.
41. A Stone laid in *Zion* for a Foundation, a tried Stone, a precious Corner-Stone, a ſure Foundation. Iſa. xxviii. 16.
42. A Stone of Stumbling and Rock of Offence. 1 Pet. ii. 8. Iſa. viii. 14.

43. The Stone which the Builders refuſed, made the Head of the Corner. Pſalm cxviii. 22. Matt. xxi. 42. Eph. ii. 20.
44. The Fall and riſing again of many in *Iſrael.* Luke ii. 34.
45. The *Amen*, (אלהי אמן) the *God* of Amen, or Truth. Rev. iii. 14. Iſa. lxv. 16.

The Names which declare the *Prieſtly Office* of Chriſt.

1. The High Prieſt of our Profeſſion. Heb. iii. 1.
2. The High Prieſt for ever, after the Order of *Melchiſedeck.* Pſal. cx. 4. Heb. vi. 20.
3. A merciful and faithful High Prieſt in Things pertaining to *God.* Heb. ii. 17.
4. The one Mediator between *God* and Men. 1 Tim. ii. 5.
5. The High Prieſt, who hath obtain'd a more excellent Miniſtry. Heb. viii. 6.
6. A Surety of a better Teſtament. Heb. vii. 22.
7. A Covenant of the People. Iſa. xlii. 6.
8. The Fore-runner *Jeſus.* Heb. vi. 20.
9. A Miniſter of the Sanctuary, and of the true Tabernacle. Heb. viii. 2.
10. An Advocate with the Father. 1 John ii. 1.
11. Our Salvation. Gen. xlix. 8. Exod. xv. 2. 1 Sam. ii. 1. Job xiii. 16. Pſalm

xxvii. 1. Pſ. xl. 16. l. 23. lxv. 5. lxvii. 3. lxx. 4. lxxi. 15. xcvi. 2. xcviii. 2, 3. cxviii. 14. cxix. 81, 123, 166, 174. Iſa. xii. 2. xlv. 8. xlvi. 13. lii. 10. lxi. 10. lxii. 1, 11. Hab. iii. 18. Luke iii. 6. the Salvation of God, (τὸ σωτήριον τῦ Θεῦ.)

12. The Rock of our Salvation. 2 Sam. xxii. 2, 3. Pſalm xviii. 2.

13. The Fountain of Salvation. Iſa. xii. 3.

14. A Fountain opened to preſerve from Sin, and from Uncleanneſs. Zech. xiii. 1.

15. The Horn of our Salvation. 2 Sam. xxii. 3. Pſ. xviii. 2. Luke i. 69.

16. The Rock of our Salvation. Pſ. xcv. 1.

17. The Salvation of the Daughter of *Zion*. Iſa. lxii. 11.

18. The Saviour. Pſalm xvii. 7. Iſa. xix. 20. xlv. 15, 21. Zeph. iii. 17. Luke ii. 11. Acts v. 31. Phil. iii. 20. 2 Pet. i. 1. ii. 20. iii. 2.

19. Our Saviour. Pſ. cvi. 21. Iſa. xliii. 3, 11. xlix. 26. lxiii. 8. Ezek. xi. 16. Luke i. 47. 2 Tim. i. 10. Tit. i. 4. ii. 13. iii. 6.

20. The Saviour of the World. 1 Jo. iv. 14.

21. The Saviour of his Body, the Church. Eph. v. 23.

22. The Captain of Salvation, made perfect through Sufferings. Heb. ii. 10.

23. A Deliverer. Matt. i. 21.

24. The Afflicted, whoſe Affliction *God* doth not deſpiſe, nor abhor. Pſ. xxii. 24.

25. Our

25. Our beſt Friend, John xv. 13—15.
26. The Righteous, by his Knowledge juſtifying many, and bearing their Iniquity. Iſa. liii. 11.
27. The good Shepherd that giveth his Life for the Sheep. John x. 11.
28. The great Shepherd, brought again from the Dead, through the Blood of the everlaſting Covenant. Heb. xiii. 20.
29. The true Redeemer, or near Kinſman, who redeems his poor Brethren. Levit. xxv. 25, *&c.* Compare Ruth. iii. 12. iv. 1, *&c.* Gen. xlviii. 16.
30. He that hath Mercy on us. Iſa. xlix. 10.
31. Our Redeemer. Job xix. 25. Iſa. liv. 5.
32. *Chriſt* crucified. 1 Cor. i. 23, 24. ch. ii. 2. Mark xvi. 6.
33. An Altar. Heb. xiii. 10. Iſa. lx. 7.
34. An Offering, and a Sacrifice to *God*, for a ſweet-ſmelling Savour. Epheſ. v. 2. Gen. viii. 20, 21.
35. The Gift of God. John iv. 10.
36. The *Lamb* of *God* which taketh away the Sins of the World. John i. 29.
37. The Lamb without Spot and Blemiſh, by whoſe precious Blood we are redeemed. 1 Pet. i. 19.
38. The Lamb ſlain. Rev. v. 12. (In the Revelation *Chriſt* is called the *Lamb* twenty nine times.)
39. The Paſſover ſacrificed for us. 1 Cor. v. 7.
40. Made a Curſe for us. Gal. iii. 13.

41. Our Peace. Epheſ. ii. 14.
42. The Phyſician. Matt. ix. 12. Exod. xv. 26.
43. The Plague of Death, and Deſtruction of the Grave. Hoſ. xiii. 14.
44. Life. John i. 14. ch. xi. 25. xiv. 6.
45. Eternal Life. 1 John i. 2. ch. v. 20.
46. The Tree of Life. Rev. ii. 7. ch. xxii. 14.
47. The Bread of Life. John vi. 48.
48. The Bread of *God* which came down from Heaven, and giveth Life unto the World. John vi. 33.
49. The ſpiritual Rock of which the *Iſraelites* drank. 1 Cor. x. 4.
50. The Body, of which the Ceremonies and Figures of the Old Teſtament were but Shadows. Col. ii. 17.
51. The End of the Law. Rom. x. 4.

The Names which declare the *Regal Office* of *Chriſt*.

1. The Lord's Chriſt. Luke ii. 26. ch. ix. 20.
2. The Lord's Anointed. Pſalm ii. 2. 1 Sam. ii. 10.
3. A King. John xviii. 37.
4. The King's Son. Pſalm lxxii. 1. Matt. xxii. 2.
5. A great King above all *Gods*. Pſ. xcv. 3.
6. The Prince of the Kings of the Earth. Rev. i. 5.

7. The

7. The Lamb, who is Lord of Lords, and King of Kings. Rev. xvii. 14. ch. xix. 16.
8. God's Firſt-born, higher than the Kings of the Earth. Pſalm lxxxix. 27.
9. The King of Righteouſneſs, and King of Peace. Heb. vii. 2.
10. The King of Glory. Pſalm xxiv. 8.
11. The King of *Iſrael.* John i. 49.
12. He that reigns over the Houſe of *Jacob* for ever. Luke i. 33.
13. He that is born King of the *Jews.* Matt. ii. 2.
14. The King ſet upon God's holy Hill of *Sion.* Pſalm ii. 6.
15. King *David.* Hoſ. iii. 5. Jer. xxx. 9.
16. The King of whom *David* ſings. Pſ. xlv. Pſ. xlvii. Pſ. xciii. Pſ. xciv. to Pſ. c. and cxlv.
17. The Horn of *David.* Pſ. cxxxii. 17.
18. The King of the Daughter of *Zion.* Zech. ix. 9.
19. God and King over all the Earth. Pſ. xlvii. 2, 9.
20. Lord of all. Acts x. 36.
21. The Lord of all, rich unto all that call upon him. Rom. x. 12.
22. A Governour, that ſhall rule his People *Iſrael.* Matt. ii. 6. Mic. v. 2.
23. *Chriſt* or *Meſſiah* the Prince. Dan. ix. 25. Iſa. lv. 4. Matt. ii. 6.
24. The Prince of Life. Acts iii. 15.

25. A

25. A Leader and Commander to the People. Iſa. lv. 4.
26. Captain or Prince of the Hoſt of the Lord. Joſh. v. 14. (who is called *Jehova* the Lord) Joſh. vi. 2.
27. One Shepherd, *David*, who was to be their King and Prince. Ezek. xxxiv. 23, 24. ch. xxxvii. 24.
28. Lord of the Dead and Living. Rom. xiv. 9.
29. The Lord ſtrong and mighty, the Lord mighty in Battle. Pſalm xxiv. 8.
30. The Lamb that is worthy to receive Power, and Riches, and Wiſdom, and Strength, and Honour, and Glory, and Bleſſing. Rev. v. 12.
31. The Bleſſed, who comes in the Name of the Lord. Pſ. cxviii. 26. lxxii. 18. Matt. xxi. 9.
32. A Sceptre that ſhall riſe out of *Iſrael.* Numb. xxiv. 17.
33. The Head over all Things. Eph. i. 22.
34. The Heir of all Things. Heb. i. 2.
35. The Bridegroom. Matt. xxv. 1. Iſa. lxii. 4, 5.
36. Arm of the Lord. Iſa. li. 9. liii. 1.
37. The Keeper of *Iſrael.* Pſalm cxxi. 4. (Gen. xlviii. 16. Exod. xxxiii. 2.)
38. The Conſolation of *Iſrael.* Luke ii. 25.
39. The Glory of the People *Iſrael.* Iſa. lx. 19. Luke ii. 32.
40. The Portion of *Jacob.* Jer. x. 16.

41. The

41. The King having Salvation. Zech. ix. 9.
42. Mighty to ſave. Iſa. lxiii. 1.
43. A Nobleman that went into a far Country, to receive for himſelf a Kingdom. Luke xix. 12.
44. The Husband, to whom the Church as a chaſte Virgin is eſpouſed. 2 Cor. xi. 2. Pſ. xlv. 10, 12, 15, 16. Iſa. liv. 5.
45. A Strength, a Strength to the Needy. Iſa. xii. 2. xxv. 4. xlix. 5. Jer. xvi. 19.
46. A ſtronger Man. (Luke xi. 22.) ὁ ἰσχυρότερος.
47. *Zerubbabel.* Zech. iv. 6, 7, 9, 10. Hag. ii. 3, 5, 22, 24.
48. The Hope of Glory. Col. i. 27. 1 Tim. i. 1.
49. The moſt Mighty. Pſ. xlv. 3. Iſa. ix. 6.
50. *Shiloh.* Gen. xlix. 10.
51. He that liveth. Rev. i. 18.
52. A Man of War, or the moſt warlike. Exod. xv. 3.
53. He that treadeth the Wine-preſs alone. Iſa. lxiii. 2, 3.
54. He judgeth among the Gods. Pſalm lxxxii. 1.
55. The Judge of Quick and Dead. Acts x. 42.
56. The Judge of all the World. Gen. xviii. 25.
57. A tall Cedar, cropt off from the Top of young Twigs, and planted in the Moun-

Mountain of the Height of *Iſrael.* Ezek. xvii. 22,24. Compare Cant. v. 15.

58. A great Mountain. Dan. ii. 35.

59. A Stone cut out without Hands. Dan. ii. 34.

60. A Light of the City of the new *Jeruſalem.* Rev. xxi. 23.

61. *Chriſt* is all, and in all. Col. iii. 11.

The Names by which the Bridegroom is diſtinguiſhed by the Bride, in the Song of *Solomon*, are very delightful: For He is there called,

62. The King. Chap. i. 12. iii. 9, 11.

63. The Beloved, the Well-beloved. Chap. i. 13, 14. ii. 3, 8, 9, 10, 16, 17. iv. 16. v. 2, 4, 5, 6, 8, 9, 10, 16. vi. 1, 2. vii. 10, 11, 13. viii. 5, 14.

64. Whom my Soul loveth. Chap. i. 7. iii. 1, 2, 3.

65. A Bundle of Myrrh. Chap. i. 13.

66. A Cluſter of Camphire. Chap. i. 14.

67. Fair and pleaſant. Chap. i. 16.

68. The Roſe of *Sharon.* Chap. ii. 1.

69. Who feedeth among the Lilies. Chap. ii. 16. vi. 2.

70. *Solomon.* Chap. iii. 7. viii. 11, 12.

71. King *Solomon.* Chap. iii. 9, 11.

72. White and ruddy. Chap. v. 10.

73. The Chiefeſt among ten thouſand. Chap. v. 10. Compare Dan. vii. 10.

74. My Brother. Chap. viii. 1.

HI-

HITHERTO we have ſomewhat copiouſly enumerated the *Names* attributed to our *Lord Jeſus Chriſt*, in the Holy Scriptures; to which any one will be able to add, at his pleaſure, if more occur. I contend not about the Order in which theſe Names ought to be ranked. It is enough that we have the Names themſelves; the Order in which they ought to be placed, ſerves only to render our intended Meditation upon them the more eaſy: ſo that the more prudent Perſons, will even thus, in the preſent Recital, find Food and Nouriſhment to their Souls: For by what Name ſoever *Chriſt* is ſpecified in the Scriptures, this Thing He truly is in effect. But in order to our Diſcovery of *Chriſt* in the Holy Scriptures, a diligent marking of the *Characters* whereby his Fore-runners and Types are diſtinguiſhed, doth alſo conduce; which the bleſſed *John Arndius* hath thus ſweetly compris'd, in his *Evangelical Poſtill*, in his Firſt Sermon on the Third Sunday in *Advent*. " All the Fore-
" runners and Types of the *Meſſiah*, ſaith
" he, until St. *John*, had their proper and
" peculiar Characters; as *Abraham* for
" Circumciſion; *Iſaac* for his Bleſſing;
" *Jacob* for his divine Conflict with an
" Angel; *Joſeph* for his Chaſtity and his
" Glory; *Moſes* for his ſhining Viſage and

" ſecret

" ſecret Converſe with *God*, (as a Man
" ſpeaketh unto his Friend;) *Aaron* for
" his Prieſthood and Sacrifices; *Joſhua*
" for his Victory obtained over the five
" Kings, whilſt the Sun ſtood ſtill in the
" midſt of Heaven; *Gideon* for his war-
" like Mind and his mighty Shout, *(the*
" *Sword of the* Lord *and of* Gideon) and
" blowing of the Trumpets; *Samſon* for
" his bodily Strength; *Samuel* for his
" wonderful Call, the Lord calling him
" three ſeveral times; *David* for his Vic-
" tory over *Goliah*, his Harp, his Afflic-
" tion and Perſecution; *Solomon* for his
" Wiſdom and Riches; *Jehoſhaphat* for
" a wonderful Victory without joining
" Battle; *Elijah* for his going up into
" Heaven; *Eliſha* for the double Spirit of
" *Elijah*, and for his Miracles; *Hezekiah*
" for his Prayers, through which the Hoſt
" of the *Aſſyrians* was deſtroyed by an
" Angel, and the Sun went back; *Joſiah*
" for his Piety, beginning to ſeek the Lord
" at eight Years old; *Iſaiah* for his pow-
" erful Speaking; *Jeremiah* for his Tears
" and Lamentations; *Ezekiel* for his Vi-
" ſion of the ſpiritual Chariot and Tem-
" ple; *Daniel* for his Revelation of
" Things future, and for his Deliverance
" out of the Lion's Den; *Hoſea* for his
" Love to the *Jews*; *Joel* for predicting
" the Effuſion of the Holy Ghoſt on the

" Day

" Day of Pentecoſt; *Amos* for his Shep-
" herd's Staff; *Obadiah* for his Sermon
" againſt the proud *Jews*; *Jonah* for the
" Whale; *Micah* for his Prophecy con-
" cerning *Bethlehem*; *Nahum* for his Ser-
" mon concerning the Deliverance of the
" *Jews* from their Captivity; *Habakkuk*
" for his Conſolatory Sermon, concerning
" the Righteouſneſs of Faith; *the Juſt*
" *ſhall live by Faith. Zephaniah* for his
" Prophecy of the Kingdom of *Chriſt*;
" *Haggai* for his Conſolation of all Na-
" tions, which is *Chriſt*; *Zechariah* for
" the Chariots going about to and fro
" through the Earth, that is, the *Word* of
" *God*; and *Malachi*, for his Prophecy
" concerning the Angel of the Covenant,
" and the Angel who prepares the way of
" the Lord, *viz. John* the *Baptiſt*, whoſe
" *Criterion* was, *a Voice crying in the Wil-*
" *derneſs.*

SECT. LXV.

That 'tis not ſufficient for us to know all theſe Things of Chriſt, *but that beſides this Knowledge, there is ſtill more required of us.*

BUT you are not to be content with buſying your ſelf to repleniſh your Underſtanding

derſtanding with thoſe Things, which the Scriptures teach you concerning *Chriſt*; but you muſt rather ſeek *Chriſt* with the moſt inward Deſire of your Mind, and with the moſt paſſionate *Love*. Many Perſons think they know all theſe Things well enough, and have ventured to write whole Books concerning them, who nevertheleſs have not found *Chriſt* in reality, nor made any Approaches to Him. The *Phariſees* thought they had eternal Life in the Scriptures, and therefore they acquieſc'd in the Search of them *. This Phariſaical Opinion ſtill obtains too much; but *Chriſt* teſtifies, that *Life* is to be had not in the Scriptures, but in *Himſelf*: that the Scriptures teſtify of Him, and that this Teſtimony is to be received, and that we muſt *come unto him, that we may have Life*, John v. 40. (And you will not come unto me that ye might have Life) You do well *in taking heed to the Scriptures, (which are a moſt ſure Word of Prophecy) as unto a Light that ſhineth in a dark Place* †; but you ought not to acquieſce in this, but to aſpire farther, that the Day may dawn, and the Day-ſtar ariſe in your *Heart*. 'Tis a glorious Thing to find *Chriſt* in the *Scriptures*, but ſtill more glorious to find Him in your *Heart*; and to know, *what is the Riches of the Glory of*

* *John* v. 39. † 2 *Pet.* i. 19.

of this Myſtery, which is Chriſt in us, the Hope of Glory *; and what it is, *to be ſtrengthned with Might by his Spirit in the inward Man, and to have Chriſt dwell in our Heart by Faith, and to be rooted and grounded in Love* †. If we perceive *Chriſt* in us, and our ſelves in *Chriſt*, then we find *Chriſt* truly, and according to the Divine Will; nor does any one find *Chriſt* truly in the *Scriptures*, unleſs he alſo find Him in his own *Heart*. Since learned Men are, for the moſt part, contented with remembring the written Teſtimonies concerning Chriſt, or being able to turn to them in the Scriptures, they don't conſider that *Chriſt* ought to be ſought and found in the Scriptures in a more *ſublime* and excellent manner. But St. *Peter* inſtructs us how *Chriſt* ought to be ſought for there; ‡ *Of which Salvation (of thoſe that believe in Chriſt) the Prophets have inquired, and ſearched diligently, who propheſied of the Grace that ſhould come unto you, ſearching what, or what manner of Time the Spirit of Chriſt, which was in them, did ſignify, when it teſtify'd beforehand the Sufferings of Chriſt, and the Glory that ſhould follow*, &c. What is it that St. *Peter* would hereby ſignify? even that we ought carefully to regard the *Spirit* of *Chriſt* in the Men and Servants of *God* in

* *Col.* i. 27. † *Eph.* iii. 16, 17. ‡ 1 *Pet.* i. 10, 11.

the Old Teſtament; for that the Spirit of *Chriſt* did truly dwell in them, that the *Prophets* themſelves knew that this *Spirit* was in them; and not only ſo, but that they likewiſe knew, that this Spirit did foretel the Coming of *Chriſt*, or the Redeemer and Saviour of all Mankind; concerning which they were ſo far from heſitating, that, taking it for an undoubted Truth, they bent their Minds only to the Search and Inquiry of theſe three Things: 1. The bringing of *Salvation* to Men through *Chriſt:* for they well knew that *his Kingdom was not of this World*, and that He was to deliver us from Darkneſs and eternal Miſery, to which we were liable by the Fall, and was to tranſlate us into the Light and the Salvation of God. 2. The *Time* of his Coming; which not only the Prophecies thereof from the Beginning, but the very Spirit of *Chriſt* in them foretels, as * *Daniel*, in the firſt Place, labour'd after a more accurate Knowledge of the *appointed Time* of his Coming. 3. The Nature of the Time of the *Meſſiah*, or what ſort of Time that of the New Teſtament was to be: wherein the Prerogative of that was placed, before the Time of the Old Teſtament. Therefore, ſince this is the truly ſpiritual, myſtical, and ancient Way of ſeeking and tracing

* Chap. ix. 2, 3.

tracing out *Chriſt*, commended by the *Holy Spirit*, 'tis requiſite that we ſhould rightly underſtand, and enter upon the ſame Order and Method: But this ought to be done through the ſame *Spirit*; that is, we muſt be made Partakers of the *Spirit* of *Chriſt*, as St. *Paul* teſtifies, ſpeaking of this Spirit; *We having the ſame Spirit of Faith* *. And, *If any Man have not the Spirit of Chriſt, he is none of his* †. For if *Chriſt* be thus in us, then we underſtand *the Myſtery which hath been hid from Ages, but now is made manifeſt to his Saints* ‡. For this Myſtery, as St. *Paul* here adds, ‖ is χριστὸς ἐν ὑμῖν, *Chriſt in us, the Hope of Glory.* But if the ſame *Spirit* which was in them be in us, one *Glory* of the *Lord* is ſeen in another, and the ſame Image of *Chriſt* is diſcerned in all and every one of us. O bleſſed Contemplation! Would to God we might thus, with a ſedate Mind, behold *Chriſt* in all others, and that we our ſelves may be found a clear and lucid Mirror of Him.

* 2 *Cor.* iv. 13.
‡ *Col.* i. 26.
† *Rom.* viii 9.
‖ Ver. 27.

SECT. LXVI.

In what Things, and eſpecially in what manner, Chriſt myſtical is to be ſought.

IN this Order you will learn to know *Chriſt myſtical*, that is, *Chriſt* in his Members; and likewiſe in this Senſe you will find, what the Epiſtle to the *Hebrews* ſays to be true; * *Jeſus Chriſt the ſame yeſterday, to day, and for ever.* Where the *Spirit* of *Chriſt* was, there alſo were his *Sufferings*; where his *Sufferings* were, there alſo was the *Hope* of *Glory*, which was to follow his *Sufferings*; as St. *Peter* teſtifies in the Place juſt now cited. Therefore as *Chriſt* from the very Beginning was dealt with or treated in his Members, ſo in the ſame Way is He to be inquired after in all the *Holy Scriptures*, not only as He is the *Head*, and in his proper Perſon, but alſo as he has *animated* all his Members by his *Spirit*, *dwelt* in them, *ſuffered*, and overcome the World. For if *Chriſt* ought to be known according to his Fulneſs, 'tis neceſſary that He be known alſo in his Members, as in whom He alone is τὰ πάντα ἐν πᾶσι, *all Things, and in all.* And without doubt, 'twas this our *Saviour* would teach his Diſciples after

* *Heb.* xiii. 8.

after his Reſurrection, when He ſaid, *Ought not Chriſt to have ſuffered theſe Things, and to enter into his Glory?* And upon the ſame Foundation, thoſe who perſecuted the Lord, were guilty of all *the righteous Blood that was ſhed upon the Earth, from the Blood of righteous* Abel *. But as every Thing appears more plain from its *Oppoſite*; ſo in the Scriptures, when you ſhall have learn'd to know *Chriſt myſtical*, or *Chriſt* in his *Members*, you will eaſily perceive a perpetual Oppoſition, and will diſcover the *Spirit of Antichriſt*, not only in *Cain*, but alſo in his Succeſſors without number; how this Oppoſition remains conſtant and perpetual to the End: and thus the Truth of the Holy Scriptures is confirmed by the Hiſtory of all Times, as well as by daily Experience. But this Oppoſition is not only obſerved in *Perſons*, and their contrary Qualities, but extends itſelf much farther. For whatſoever is attributed to *Chriſt*, or is ſaid of Him on one Side, the ſame is aſſigned by the other Side to the whole *Antichriſtian Congregation*, by way of Oppoſition; foraſmuch as *Satan* is in all Things the Ape, or Imitator of *God*. Therefore if this Oppoſition throughout the ſacred Scriptures be well obſerv'd, *Chriſt* is thereby the better known in them, and the Ap-

* *Matt.* xxiii. 35.

plication of the divine ſalutary Word is made the more eaſy. Thus in the Houſe of *Abraham*, we behold *Iſaac*, a *Type* of *Chriſt*, and the oppoſite to him, *Iſhmael*; in the Houſe of *Iſaac*, *Jacob*, and his oppoſite *Eſau*; in the Houſe of *Jacob*, *Joſeph*, and his Oppoſites his Brethren, not as yet humbled. As according to the Goſpel of St. *Matthew*, * *Before him ſhall be gathered all Nations, at the laſt Day, the Sheep on his right Hand, and the Goats on his left*, or, *the oppoſite Side*: ſo in all the Holy Scriptures the two Parties are always ſet in oppoſition to one another; and there is a perpetual Strife between them, to the Day of their final Separation: from which Oppoſition, the Nature and Property of the Church Militant of *Chriſt* is underſtood, whoſe chief Leader and King is *Chriſt* himſelf; for which Reaſon alſo, *when he comes to Judgment, he will be glorified in his Saints, and be admired in all them who believe* †.

SECT. LXVII.

The true, and ſafeſt Way of following and poſſeſſing Chriſt.

LEARN now diligently out of the Scriptures how *Chriſt* as your *Saviour* will

* Chap. xxv. 32. † 2 *Theſſ.* i. 10.

will be found by you. He calls thoſe to Him, *who labour and are heavy laden*, and promiſes, that He *will give them Reſt, and that they ſhall find Reſt to their Souls* *; as being the true *Noah*, *who ſhall comfort us concerning our Work, and Toil of our Hands, becauſe of the Ground which the Lord hath curſed* †. Whence you may be fully perſwaded, that you will moſt certainly find Him, if you acknowledge your Sins, and your Miſery as a grievous *Burden*; and will carry it to Him with a contrite Heart, and a true Faith in his moſt gracious Promiſe, and with a ſure Confidence in his Mediatorial Office. For you will not be deliver'd from this your Load and Burden, unleſs you reſolve *to take his Yoke upon you, and to learn of Him:* but not ſo (which muſt be again obſerved) as to receive Him for a Teacher, to repleniſh your Underſtanding and Memory, but for one who requires a Change of the Mind, in Sincerity and Truth. You muſt therefore ſtudy to do his Will, and *that* of his *Father*, who ſent Him; for ſo you *will* truly *know of his Doctrine, whether it be of God, or whether he ſpeaks of Himſelf* ‡. But if his Yoke ſeems to you to be a heavy *Burden*, 'tis a ſufficient Sign, that you have not yet found Him; for himſelf teſtifies, *that his Yoke is eaſy, and his Bur-*

* *Matt.* xi. 28, 29. † *Gen.* v. 29. ‡ *John* vii. 17.

den light *; and therefore it will come to paſs, that in bearing his Yoke, you will not always feel Trouble and Heavineſs, but will find Reſt to your Soul. And St. *John* teaches us, †*that his Commandments are not grievous.*

SECT. LXVIII.

What Courſe is to be taken, when Chriſt *long ſought after, is not found by thee.*

YOU muſt, in ſuch Caſe, ſeek *Chriſt* with Prayers and with Tears, until ſuch Time as you find by Experience, that He is not a Burden, but a Delight to you; for thus *you will, as it were, conſtrain Him to tarry with you* ‡. You will not obtain this by any natural Qualities, and the Strength of your own Reaſon. It is neceſſary that that *Love*, wherewith he hath loved you, and ſtill doth love you, ſhould be ſhed abroad in your Heart, by the Holy Spirit: For, ſaith He, if a Man *love me, he will keep my Words* ||. But his *Love* is alſo a *Light*, which kindles in you a Light of reciprocal Love, that what He requires, you will willingly do. The Love of Chriſt will change your Mind, and will make you a Partaker of the Mind of *Chriſt*,

* *Matt.* xi. 30. † 1 *John* v. 3.
‡ *Luke* xxiv. 29. || *John* xiv. 23.

Chriſt, that you may be conformable to Him, and that He may be formed in you. With his *Love*, He will beſtow on you his *Spirit* alſo; and this *Spirit* will lead you into all *Truth*, and powerfully incline you unto all Good; ſo that for the Time to come it will be repugnant to your Temper, to ſpeak or do any Thing, whereby you may *grieve the Spirit of Chriſt*. Therefore diſmiſs the Spirit of Servitude, which makes you forbear Evil, and to do Good, only out of fear of *Puniſhment*; ſo far as you ſuffer your ſelf to be deceiv'd and enſnar'd by this Spirit, ſo far have you yet been from finding *Chriſt*. For the *Spirit* of Chriſt is not a ſlaviſh, ſervile Spirit: for he knoweth the Love of his *Father*, *he delighteth to do his Will*, *and his Law is within his Heart* *. Deſire earneſtly of *God* the *Spirit of Adoption*, by which you may cry *Abba*, *Father*. By how much the nearer this Cry of *Abba*, *Father*, ſhall approach to the filial Way of Crying, ſo much the more will it be converted, as it were, into your very Nature; and the ſtricter the Union of your Heart is with that of *God*, ſo as by a perpetual Conjunction, to become as it were *one Spirit with Him* †, with ſo much the greater Purity have you found *Chriſt*, and have enjoy'd Him to your Benefit and Com-

* *Pſalm.* xl. 8. † 1 *Cor.* vi. 17.

Comfort. But if it ſhould happen, that remaining in a continual Drineſs of Spirit, you cannot live a Chriſtian Life, but under great Anxiety of Mind, Fear and Terror, deſiring indeed to elevate your Soul to *God* with a filial Spirit, but perceiving no Strength at all in your ſelf for the doing of this, tho' you deteſt Sin at the ſame time from the bottom of your Heart: Let not this manner of *God*'s Procedure offend you. A Grain of Wheat ſeems indeed to rot, after being caſt into the Ground; but by that means it takes Root, ſprings up delightfully, and will bring forth fairer and ſweeter Fruit. For you muſt not think, that you will ever be able fully and thoroughly to find *Chriſt*, and be a Partaker of Him, without *Croſſes* and Afflictions. All the Holy Scriptures are a Riddle to you, while you are ignorant of the *Myſtery* of the *Croſs*. This is *the Wiſdom of God in a Myſtery, even the hidden Wiſdom, which God ordained before the World unto our Glory; which none of the Princes of this World knew; for had they known it, they would not have crucified the Lord of Glory* *. This is that which St. *Paul* ſaith; *We preach Chriſt crucified, unto the Jews a Stumbling-block, and unto the Greeks Fooliſhneſs* †: And which *Chriſt* ſays, *Bleſſed is he whoſoever ſhall not be offended*

* 1 *Cor.* ii. 7, 8. † 1 *Cor.* i. 23.

fended in me *. Now you do ſtumble at *that* Stumbling-block, (tho' you may not be offended, that *Chriſt* was nailed to a *Croſs)* if you do not deny your ſelf, and *take up your Croſs daily, and follow Him* †. The *Myſtery* of the *Croſs* is to be learned *under* the *Croſs*, otherwiſe no one underſtandeth it. If you were to hear or read the literal Account of it for ſix hundred Years together, but refuſed to bow down your Neck to this Yoke, you will remain as ignorant, inſenſible, and unſkilful in it, as you were before. Seek diligently, and ſearch through all the Holy Writings, by what Means our Fore-fathers attained to *Wiſdom*, you will not find any who did ever attain it, without taking up his Croſs, if it were only a ſincere Renunciation of the World, which is a Croſs bitter enough to Fleſh and Blood, ſo that a Man more willingly undergoes all outward Calamities, than this ſort of Croſs. He that in this World loves the Croſs, and not Pleaſure, this Man then fully underſtands the Mind of *Chriſt*, both with regard to his inward and outward State, and he himſelf hath the *Spirit* and the Mind of *Chriſt*; he knows the Poverty of the Life of *Chriſt*, and he walks with Him in the very ſame Way. To follow *Chriſt* in well doing, is a noble Thing; but to follow Him in

* *Matt.* xi. 6. † *Luke* ix. 23.

in *Suffering*, yea, and that in ſuffering readily, is a much more excellent Thing. Not only to endure the Croſs and Afflictions, but to love them alſo from the Heart, is a Wiſdom which far excels all other Wiſdom. You deſire to find out the Subſtance of the *Scripture*; but do you deſire to know alſo the Subſtance of *Wiſdom*, *viz.* the Love of the Croſs? If you are averſe to this, you will perhaps have ſome external Knowledge of the other, but you will not reliſh, nor partake of it for your *Delight* and Comfort. Do you not hear, that you cannot become a Diſciple of Chriſt, unleſs you take up your *Croſs daily*, *and follow Him?* How can you perſwade your ſelf that you may be able to find *Chriſt* in the Scriptures, tho' you take not the Croſs upon you? Thro' this *Wiſdom*, which is learned only by Experience, *Chriſt* makes you *a Friend of God*, *and a Prophet* *, confers upon you a *Royal Prieſthood* †, makes you *a Partaker of the Divine Nature* ‡; whatſoever you learnt of the Office and Perſon of *Jeſus Chriſt*, before you reſolved to take his *Yoke* upon you, was without Efficacy and Life in you. Therefore He ſays; *Take my Yoke upon you*, *and learn of me* ||. Many Perſons complain, that the *Scriptures* are

* *Wiſd.* vii. 27.
‡ 2 *Pet.* i. 4.
† *Rev.* xx. 6.
|| *Matt.* xi. 29.

are obſcure, and hard to be underſtood by them; for which Reaſon they do not willingly read them. But if you inquire into the Cauſe of it, you will find the *Love* of the *Croſs* is wanting. Many become *Divines* out of *Glory*, few out of *Love* to the *Croſs*. Where there is much of the *Croſs*, there is much *Light*; where there is little of the *Croſs*, there is much Darkneſs, and much Folly. St. *Paul* ſays, *God forbid that I ſhould glory, ſave in the Croſs of our Lord Jeſus Chriſt, by whom the World is crucified unto me, and I unto the World* *. And, *I am crucified with Chriſt* †. No Man can ſhew you a ſurer and ſafer Way of finding *Chriſt* effectually in the Scriptures, than this is. And if you would embrace all other good Doctrines, but ſhould reject this, you would only lay hold of his Shadow, nay, you would take up with a *falſe Light*, which would be more dangerous to you, than if you had never heard any thing at all of Him. Wherefore, if you would certainly find *Chriſt* in the Scripture, you muſt betake your ſelf unto his *Croſs*, and you will have your Deſire: Take it upon you with Confidence; Fear is a hurtful Deluſion of the Fleſh, and deprives one of the greateſt Treaſure. Apply your ſelf to *Prayers*, and contemplate that infinite and incomprehenſible *Love*,

* *Gal.* vi. 14. † *Gal.* ii. 20.

Love, which mov'd your *Saviour* to deliver Himſelf up for you his Enemy, to the moſt profound Humiliation, and to the bittereſt Sufferings both internal and external. Should not this excite in you a Reciprocation of pure *Love*, that you ſhould in like manner abandon and *lay down your Life for the Brethren, as he loved you, and laid down his Life for you**? Believe me, this *Melchiſedeck*, after your Conflict, will ſuddenly refreſh you with Bread and Wine, and will confirm to you a Royal Prieſthood, with his moſt abundant Benediction. This Benediction will penetrate you ſo deeply, that after a ſhort Fight you will find your ſelf endued with a Royal and Prieſtly Mind. You will find that *He* lives and reigns in you, who overcame all Things, and that you *have an Unction proceeding from the Holy One* †. He will give you Power to overcome all Things, *and to ſit with Him on his Throne, even as He overcame, and is ſate down with his Father in his Throne* ‡. They likewiſe who find *Chriſt* in the *Scripture*, do not find Him in the ſame Proportion, or in the ſame Meaſure. If you find Him as your *Bridegroom*, and know that you are his choſen *Bride*, then indeed you find Him after the beſt manner. There is here no ſporting with Words; here is *Spirit*

* 1 *John* iii. 16. † 1 *John* ii. 20. ‡ *Rev.* iii. 21.

rit and *Life*, the *Bride* is placed *on his right Hand in Gold of* Ophir, ſaith *David* by the Spirit *. Where, in all the Holy Scripture, is this ſaid of any Angel? *My Dove, my undefiled is but One; ſhe is the only one of her Mother, ſhe is the choice one of her that bear her*, ſays *Chriſt* the *Bridegroom* †. This chiefeſt Excellence is ſituate in the *Croſs*, *Chriſt* is the *bloody Husband*, as *Zipporah* called *Moſes* in a Type ‡. 'Tis a great Miſtake, to pretend to call your ſelf the *Spouſe* of *Chriſt*, unleſs you deſire from your Heart to be inwardly and outwardly conformed to Him. And how can you be conformed to Him, without Afflictions and the Croſs? Conſider all the Promiſes of *God* throughout the ſacred Records; are not they all wrapped up in the *Myſtery* of the *Croſs?* How therefore can that higheſt and moſt noble Degree of divine Favour, *to become the Bride of Chriſt*, be attained without the *Croſs?* The Brands and Reproaches of the Bridegroom belong to the *Bride*. Theſe are her moſt precious Ornaments. The more like one is to the *Bridegroom* in the Croſs, the more like will he be to Him in *Glory*. In the Way of the *Croſs*, *Chriſt* will join himſelf to you; He will walk with you, and will open the Scriptures to you; ſo that you will be ready to ſay with

* *Pſal.* xlv. 9, 10. † *Cant.* vi. 9. ‡ *Exod.* iv. 25.

with the Diſciples, *Did not our Heart burn within us* *. Here you will ſing not only the Song of *Moſes*, but alſo the Song of Songs of your *Solomon*. Here *ſhall thy Stones be laid with fair Colours, and thy Foundations with Sapphires; thy Windows ſhall be made of Agates, and thy Gates of Carbuncles, and all thy Borders of pleaſant Stones* †. For the *New Jeruſalem is built in thee, and the Name of the City of God is written upon thee* ‡. Wherefore I ſay unto you again, if you deſire to find *Chriſt* in the *Scriptures*, that you may ſatiate your Soul with Him, *that your Soul may delight itſelf with Him as with Fatneſs* ||, love, love I ſay, the *Croſs*, and renounce the Pleaſures of this World: ſo you will *find Chriſt* in a better and more excellent manner, than can indeed be promiſed to you in Words.

SECT. LXIX.

How all this ſo difficult a Work ought to be recommended to God *by* Prayer.

"O ETERNAL and ever-living *God* " and *Father* of our *Lord Jeſus Chriſt*, " how

* *Luke* xxiv. 32.
† *Iſa.* liv. 11, 12.
‡ *Rev.* iii. 12.
|| *Iſa.* lv. 2.

" how manifold and how immenſe is thy " Grace, and the Riches of thy Mercy " and paternal Love to the Children of " Men? Thou haſt decreed from all " Eternity to make known thy infinite " *Love* to Mankind in Chriſt Jeſus: " Therefore thou madeſt Man according " to thy own Image and Likeneſs; and " when Man had loſt by his own De- " fault the Glory he received at his Crea- " tion, Thou didſt ſuccour him accord- " ing to thy eternal Decree, and gaveſt " thy *only begotten Son*, to be a *Mediator* " between Thee and Man, that Man thro' " *Faith* in Him might obtain *everlaſting* " *Life*.

" And for the ſake of this thy *Son*, " Thou didſt draw ſo near to Men, as " to *reveal* thy paternal *Will*, to ſuccour " and aſſiſt them in thy *Son*. With this " Hope, thou didſt comfort our firſt Pa- " rents, and the Fathers of the old World, " as a Mother comforts her Son; and " thou madeſt a new Covenant with *A-* " *braham*, and didſt appoint him to be " the *Father* of all that ſhould *believe*: " foraſmuch as thou didſt promiſe him, " that *in his Seed all Nations ſhould be* " *bleſſed*. Thou didſt likewiſe confirm " this Promiſe to his Poſterity, and madeſt " them to be Fore-runners and Types of " the Seed of the Woman, which was

" promiſed from the Beginning. Thou
" didſt preſerve, as the Apple of thine
" Eye, that holy Line, out of which
" was to ariſe the *Saviour* of all the
" World; and Thou didſt ſtill ſtreng-
" then more and more the Faith of af-
" ter-Ages, by the Prophecies of their
" Fore-fathers. Thou didſt reſtrain thy
" Promiſes to one certain People out of
" all Nations, to one certain Tribe out
" of all Tribes, to one certain Branch
" out of all Branches; and likewiſe to a
" certain and appointed Time, to a cer-
" tain and a choſen Place, and to a cer-
" tain Virgin appointed by thy *Holy Spi-*
" *rit*; that thereby all Occaſion might
" be taken away from the Enemy and
" Adverſary, of rendring thy moſt ex-
" cellent Promiſes doubtful or uncertain.
" Moreover, ſuch was the good Plea-
" ſure (εὐδοκία) of thy fatherly Love to-
" wards us, that *thou didſt not only at*
" *ſundry Times, and in divers Manners,*
" *ſpeak unto our Fathers by the Prophets,*
" but didſt likewiſe command thoſe
" Things that were ſpoken, to be com-
" mitted to *Writing*, that they ſhould be
" tranſmitted to our Times, and render
" thereby thy *Love* to us more clear and
" illuſtrious; For who could have known
" otherwiſe the Decree of thy Love to
" Mankind? But now thou haſt every

" where

" where deſcribed the *promiſed Saviour*
" in ſuch lively Colours; thou haſt eſta-
" bliſhed ſo perfect an Agreement between
" the Teſtimonies of thy Servants; and
" thou haſt given him before Hand, ſuch
" Signs and Characters in the Word, that
" none ſhould be able to arrogate to him-
" ſelf this Name; but that thy *only begot-*
" *ten Son* might be acknowledged by all,
" who place their *Truſt* in thy *Word*; nor
" ſhould any one have Cauſe to doubt,
" but that he had found Him, of whom
" *Moſes* in the Law and the Prophets have
" wrote. For they did ſee *his Glory, the*
" *Glory as of the only-begotten of the Fa-*
" *ther.* He himſelf did manifeſt his *Glo-*
" *ry*, not in Words only, but in the full-
" neſs of his *Grace* and *Truth*, and in
" Works, which none other had ever
" done before him; ſo that the People
" were compelled to ſay; *when Chriſt*
" *cometh, will He do greater Things than*
" *this Man hath done?* And that they
" now believed in Him, not only for the
" Words of thy Holy Prophets, but be-
" cauſe they themſelves heard him, and
" knew that this was indeed the *Chriſt*,
" the *Saviour* of the World; altho' it
" was indeed neceſſary, that the *Scripture*
" *ſhould be fulfilled in Him, that this Stone*
" *ſhould be rejected of the Builders*, and ſo
" be made by Thee *the Head of the Cor-*

" *ner.* For the illustrious *Gospel* of *Peace*
" *was hidden from those that perish, in*
" *whom the God of this World had blinded*
" *their Minds*, viz. *in Unbelievers, least*
" *the Light of the Gospel of the Glory of*
" *Christ, who is thy Image, should shine*
" *upon them*, 2 Cor. iv. 4.

" And, O Eternal, and infinite Love,
" should not our Bowels burst within us,
" when we continually see how little the
" immense Riches of thy Love are consi-
" der'd, and by how few of us? For how
" very small is the Number of those who
" worthily reflect with themselves, that
" thou dost, in thy *Beloved Son*, give thy
" self to Mankind? How few are there,
" who strive or are solicitous to know
" rightly thy Heart, in which this (φιλαν-
" θρωπία) *Love* to Mankind dwells? How
" few do regard thy having given thy
" *Word* as a Fountain of Wisdom and
" Source of Life? That thou hast pla-
" ced our greatest Treasure, and all our
" Salvation, in the Holy Scriptures, as it
" were in a strait Manger, and in their
" swadling Cloaths? Ought not the *one*
" only *Word*, that thou hast spoken, who
" art the one most *High Creator* of all
" Things, the Omnipotent, most power-
" ful and tremendous King, who sittest
" upon thy Throne, *God* Ruler over all,
" and which Word thou hast declared by

" thy

" thy *Holy Spirit*; ought it not to be " dearer to us than many thouſands of " Gold and Silver? Now thou haſt conde- " ſcended to ſuch an intercourſe with Men, " by thy exceeding great *Love* to them in " thy Son, that thou haſt offered them all " the Treaſures of Wiſdom and Knowledge " in Him, whom thou haſt given to be their " *Saviour*, and haſt referred them to thy " *Word*, which thou haſt cauſed to be at " large and abundantly declared to them, " that by this very Means they may be " conducted to thy *Chriſt*, whom by feel- " ing after they might find, and in *Him* " might be made Partakers of all thy *Glory*.

" O *LORD*, great is our Iniquity and " Sin, whereby we have offended thee, by " deſpiſing thy *Word*, even from our In- " fancy, eſpecially that to this very Day, " we have been ſo little mindful of the " Teſtimonies of thy Servants, which are " ſo to be uſed, that we might come to him, " in whom thou haſt *promiſed* us *Eternal* " *Life*. O *Lord*, it is no ſmall Damage " that we have received through this " Neglect. For hereby, we have alienat- " ed our ſelves from thy moſt bleſſed " Communion, into which thou wouldeſt " have adopted us, if we had ſeriouſly en- " deavoured rightly to find thy *Beloved* " *Son* in the Holy Scriptures, to cleave " unto him with a full *Faith*, and to u-

" nite

" nite ourſelves to Thee continually by
" the ſame *Faith*. But at laſt, after hav-
" ing been ſo long turning over the *Scrip-*
" *tures*, we find it neceſſary to learn, what
" is the Scope of them; and if we knew
" it before, 'tis our greater Shame that
" we did not ſeek it ſooner; and if we
" ſought Him, that we did not find Him;
" and if we found Him in the Letter of
" the Scripture, that we did not convert
" it more to our Uſe; and if we did be-
" nefit a little, that we did not make a
" greater Progreſs, that we did not ſtrain
" all the Faculties of our Mind, to enflame
" our *Love* of Chriſt, and to root that
" *Love* more deeply in our Hearts. Hath
" not He promiſed, that He will mani-
" feſt himſelf to us, if we *Love* Him, and
" keep his Word? Ah Father, it is pure-
" ly our own Fault, that we are not at
" all, or indeed not in its full Degree, made
" Partakers of this glorious Manifeſtation
" (ἐμφανισμὸν) Art not *thou Love* itſelf! and
" wouldeſt thou not long ago have come
" unto us, and even have made thy abode
" with us, together with thy *beloved Son*, in
" the moſt full Communion of the Conſo-
" lation of thy *Holy Spirit*! O *Lord*, ac-
" cording to the Riches of thy Goodneſs,
" and Forbearance, and Gentleneſs, wink at
" the Times of our Ignorance, or rather of
" our Contempt of thy *Word*, nay, of thy Son
" himſelf,

" himſelf, who was given to us by *Thee*,
" to be our Wiſdom, and Righteouſneſs,
" and Sanctification, and Redemption. We
" are aſhamed of our Folly, and the great
" ſlothfulneſs of our Hearts. But, O thou,
" who makeſt us to know this, pardon
" us, and for the future deliver us from
" it; and contrarywiſe, kindle thou in us
" a *Love* and *Delight* in thy *Word*, open
" our Underſtanding, that we may find
" *Chriſt* in the *Scriptures*, and incline our
" Will to follow him, the *Light* of the
" World, and to walk conſtantly in that
" *Light*.

" GRANT, I pray thee, *O eternal Love*,
" to this preſent weak and imperfect Teſ-
" timony, toward a further Illuſtration
" of thy Name by the Knowledge of *thy*
" *Son*, thy paternal Benediction, that it
" may bring forth good Fruit in thoſe
" who read it, and that that Fruit may
" endure for ever. Grant, *O Lord*, that
" at length, a due Honour may be given
" unto thy *Word*, and that by Means of
" it, the *Name* of thy *Son* may be glorifi-
" ed throughout the World, that Men may
" every where rejoice at thy amazing
" *Love* to Mankind, and every one may
" cry loud concerning Thee: *How greatly*
" *doſt thou Love thy People*! And let all
" Mankind know, that thou haſt deliver'd
" all Things into the Hands of *thy Son*,

" that

" that all may ſit down together at his
" Feet, and learn from his *Word*; ſo that
" it may be ſaid among the *Gentiles*, that
" the *Lord reigneth*, and that He hath
" prepared and eſtabliſhed his *Kingdom*
" unto the Ends of the Earth, and will
" judge the People righteouſly. *Amen.*
" Grant this, for the Sake of thy great
" and wonderful *Name*, which is *Holy*,
" that the Righteous may rejoice in *Thee*,
" and give Thee Thanks, and celebrate
" thy Holineſs, and thy Truth, for ever
" and ever. *Amen.*

F I N I S.

A

SERMON

ON THE

RESURRECTION

OF

OUR LORD;

PREACHED ON

Eaſter-Sunday.

Ille bene reſurget in corpore, qui primo reſurrexit in Spiritu. Auguſtinus.

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MDCCXXXI

JOHN xi. 25.

Jeſus ſaid unto her: I am the Reſurrection, and the Life.

IT ſhould ſeem a needleſs Work to do that which is the common buſineſs of Sermons on this Day, *viz.* to prove the Truth of our Lord's Reſurrection; and, which is the ſure conſequence of it, the Certainty of ours. It appears ſuperfluous to multiply Arguments to confirm an Article of Faith, into which we were all initiated in our Baptiſm, which we ſtill profeſs to believe, which we affirm daily in repeating the Creeds, and which, on the Annual Return of this Seaſon, we aſſemble on purpoſe to commemorate.

BUT when we conſider the Lives of thoſe who profeſs this Truth, who received the Sacramental Tokens of it in their Baptiſm, who repeat it daily in their Creeds, and meet here Annually for the ſolemn Celebration of it, as a fundamental

Article of their Faith: when, I ſay, we conſider the Lives of theſe Profeſſors, there ſeems but too much reaſon to ſuſpect, that notwithſtanding all our Profeſſions, many among us are not heartily convinced of it. For after all the elaborate Diſcourſes upon this Subject, Where is that indifference for the things of the World? that Spiritual Joy, that Purity, that Heavenly-mindedneſs, which the Reſurrection of our Lord ſhould inſpire? Where is that Self-denial, that Watchfulneſs over our own Hearts, and Attention to the Omnipreſence of GOD; that exact Juſtice in our Dealing, that warm Benevolence towards all Men; and in a word, that zealous Preparation againſt the Day of Judgment, which an effectual Aſſurance of our own Reſurrection would certainly oblige us to? I might ask the greater part, How they would live, if they did not believe any Reſurrection? What alteration would there be in their Manners? Would they be more addicted to Pleaſure, more intent upon their temporal Intereſt, or leſs careful for the Good of others, if they had never heard the Truths of the Goſpel? yet they lay claim to the venerable Name of Chriſtians, and aſſemble here to celebrate the Triumphs of our Lord's Reſurrection. I dare not therefore ſay of ſuch, that they

they do not believe it; but I fear they have not duly thought about it: they are not ſufficiently apprized of the wondrous effects and conſequences of this great Myſtery. It is not enough that we know it by name and by hear-ſay. All ſaving Knowledge is experimental: and it is not ſufficient that we know the Hiſtory, but we muſt alſo *feel the Power of our Lord's Reſurrection:* not only that *He is Riſen*, but alſo that he is the *Reſurrection.* As the Sun is Light to himſelf, and the great ſource of Day to all the Worlds around him: ſo is our Lord, Reſurrection to himſelf, and the Cauſe and Author of Reſurrection in all others.

LEAVING * therefore the Hiſtory of our Lord's Riſing from the Dead, as an eſtabliſhed and acknowledged Truth: and preſuming, I hope not without good Reaſon, upon your conſtant and open Profeſſion of it: I ſhall at preſent, conſider our Lord as he is *the Reſurrection*, not only in himſelf, whereby he raiſed his own moſt holy Humanity, but as He works this great Work in us, being, as I ſaid, the immediate Cauſe and Author of our Reſurrection. This is what he plainly affirms of himſelf in the Text, *I am the Reſurrection and the Life*; which

* This SERMON was made 18 Years ago, when Infidelity was not become Epidemical, as it ſince ſeems to be.

St. *Paul* clearly explains, 1 *Cor.* xv. *Since by Man came Death, by Man came alſo the Reſurrection of the Dead: for as in Adam all die, even ſo in Chriſt ſhall all be made alive.*

THIS Reſurrection to be wrought in us by Chriſt, is twofold; relating to the two conſtituent Parts of Man, the *Body*, and the *Soul*: for to theſe two belong two diſtinct Reſurrections, very different from each other.

THE firſt Reſurrection, that of the *Soul* I mean, is of a moral and ſpiritual Nature: It is the Riſing of the Soul *from the Death of Sin, unto the Life of Righteouſneſs*; States more different, and infinitely more important, than thoſe of natural Life and Death: It is peculiar to the Saints of GOD: It requires our Concurrence with the operations of Grace, to which alone it is to be imputed: *and bleſſed and holy is he that hath part in this firſt Reſurrection*, Rev. xx. 6.

THE ſecond Reſurrection, is that of the *Body*, after our natural Death. It does not take Place till the Day of Judgment: It is common to all Men; it is neceſſary and inevitable; and is the Effect of the Juſtice, rather than of the Grace of Almighty GOD.

OF both theſe Reſurrections, *Jeſus Chriſt* is the immediate Cauſe and Author:

thor: Of the *firſt*, as he is *Saviour* of the World; and of the *ſecond*, as he is the Judge of it; for it is a Prerogative very properly annexed to his Office of univerſal Judge, that he ſhould, by his own Power, ſummon all Mankind to his Tribunal.

THE Power of this ſecond Reſurrection from the State of natural Death, ſeems to have been principally intended in the literal ſenſe of the Text, which was ſpoken on the account of *Lazarus*, whom our Lord was then about to raiſe from the Dead. *I know*, ſaid *Martha*, *that he ſhall riſe again at the Reſurrection of the Laſt Day. Jeſus ſaid unto her*, "*I am the Reſurrection and the* "*Life.*" I have the Power of raiſing all Men, and therefore I can raiſe any of them, how, or at what time, I think fit.

THIS Reſurrection from the natural Death, is, I think, commonly well enough underſtood in the general. We can all, by a Faith in the Omnipotence of GOD, form ſufficient Notions of our being raiſed again at the Laſt Day with our Bodies: ſo that the whole Man, which acted in this Life, may be qualified for the Rewards or Puniſhments of the next. There is, I ſuppoſe, little difficulty in conceiving this, ſeeing the Experience we now have, of the Union of Soul and

Body, may inform us, in a good degree, of what ſhall come to paſs at the Reſurrection of the Dead, when they ſhall be re-united.

BUT the ſpiritual Reſurrection of our *Souls* in this Life, is a thing leſs thought of, and leſs underſtood by the generality of Mankind. This is one of thoſe *things of God*, whereof the natural or animal Man is ignorant. It requires a ſpiritual diſcernment, and ſome ſpiritual experience for the right apprehending it. The Holy Scriptures treat of it very frequently, but no where more largely and clearly than in the ſecond Leſſon of the Morning Service for this Day, (*Rom.* vi.) I ſhall read the whole Paſſage, only premiſing that the Apoſtle here treats of the *Death to Sin*, as well as *the Spiritual Reſurrection:* the former being always neceſſary to the latter, and ſo connected and imply'd in it, that they cannot be eaſily conſidered ſeparately. But hear St. *Paul*, *Know ye not, that ſo many of us as were baptized into Jeſus Chriſt, were baptized into his Death, i. e.* into an Obligation, to be made conformable to it by dying to Sin? *Therefore we are buried with him by Baptiſm into Death, that like as Jeſus Chriſt was raiſed up from the Dead, by the Glory of the Father, even ſo we alſo ſhould walk in newneſs of Life. For if we have been planted together in the likeneſs of his Death,*

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we ſhall be alſo in the likeneſs of his Reſurrection. Knowing this, that our old Man is crucified with him, that the Body of Sin might be deſtroyed, that henceforth we ſhould not ſerve Sin: for he that is dead, is free from Sin. Now if we be dead with Chriſt, we believe that we ſhall alſo live with him. Let not Sin therefore reign in your mortal Body, that ye ſhould obey it in the Luſt thereof. You obſerve here, that the Death to Sin, is joined with the ſpiritual Reſurrection; as a Circumſtance indiſpenſably requiſite to, and implied in it; for no Perſon is capable of a Reſurrection till he is once dead. 'Tis neceſſary therefore that we conſider this *Death* here mentioned, that we enquire what the *old Life* is, and how it is extinguiſhed; before we can underſtand any thing of the ſpiritual Reſurrection that follows it, and the *new Life* to be conferr'd. The Life to be loſt by this Death, is ſaid to be that of our *old Man*, which is a Scriptural Phraſe, ſignifying that nature, temper, or diſpoſition of Mind, with which we are born, as we are the Sons of *Adam*, and Heirs of original Corruption, whereby, as the Scripture aſſures, and even our Catechiſm inſtructs us, we are *the Children of Wrath.* It is this innate depravation, which makes us ignorant of GOD, blind and ſtupid to all ſpiritual things, ſelfiſh,

ſelfiſh, covetous, unjuſt, deceitful. Hence ariſe that Pride and Arrogance, that Envy, Malice, and Detraction, which make Men grievous to themſelves and one another: From hence alſo all other Works of the Fleſh take their Original; our Sloth, Intemperance, and all other evil Luſts, which make us odious in the ſight of GOD, and utterly incapable of thoſe pure and heavenly Delights of Piety, which conſtitute the proper Happineſs of our Nature.

BESIDES thoſe groſſer Acts of Sin, which fall under common Obſervation, there is a depth of Subtilty and Wickedneſs, an endleſs train of Vanity and Self-deceit, which cannot be well deſcribed, nor rightly underſtood by any, whoſe Minds are not enlightned by Grace; for as it would be a hard matter to make a blind Man comprehend what Darkneſs is, at leaſt, to give him ſuch a Notion of it, as we have, tho' he lives in it continually: ſo it is alike difficult to give unconverted Sinners a right Notion of what is here meant by the *old Man*; becauſe this, as moſt other things, is beſt, if not only known by its contrary. But in general we are to know, that whatever tendency there is in our Nature, to the commiſſion of Sin, it is a part or member of the *old Man*; 'tis the hereditary

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Diſtemper of our Souls, derived from *Adam*, the corrupt Source of our Race. While we are yet in our natural State, unreformed by divine Grace; this lives, this *reigns in our mortal Bodies.* Why is this Man a Drunkard, that malicious, a third unjuſt in his Dealings? The reaſon is, becauſe the Reſurrection of Chriſt has not had its due Effect; the Mind is not renewed, and the old Man of Sin is yet unmortified. That corrupt Nature, which we received from *Adam*, is ſtill active and vigorous: the Nature, I ſay, we received from *Adam*; which therefore is called the *old Adam*, bearing his Name from whom it is derived: it is alſo called the *old Leaven*, becauſe it has infected the whole race of Mankind; as alſo *Fleſh*, and the *Body of Sin*, which are different terms for the ſame thing, even the Principle of Corruption which is in our Nature.

THIS, as I ſaid, lives and reigns in the Hearts of unregenerate Men; and would for ever reign there, for ought that we can do to hinder it, if Jeſus Chriſt did not interpoſe, and by the virtue of his Sufferings and Death, communicates to Believers ſuch Powers of Grace, as are ſufficient to deſtroy this Root of Evil in their Souls: I ſay, that this corruption of our Nature is ſuch, as we cannot poſſibly reſiſt by our own Strength. It is too

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hard for our moſt ſerious Purpoſes; it bears down our feeble Reſolutions like a Torrent, and renders all our Oppoſition fruitleſs and ineffectual. In vain does the Law encounter it with her impotent Diſcipline; in vain does ſhe ſet before us her rigorous Commands and Prohibitions; in vain does ſhe diſplay her Rewards and Puniſhments. Theſe all ſerve only to ſhew us our Guilt and Danger; but cannot work our Deliverance. The Rod of *Moſes* cannot ſo expel Nature, but that ſhe will ſtill recur, ſhe will ſtill return upon us, and take her old Courſes. We are ſtill the ſame Men, and all our Struggles after Virtue, are like the motion of a *Door upon its Hinges*, ſtill fixt to the ſame Place.

BUT behold a greater than *Moſes* is come in the Goſpel Diſpenſation, even our Lord Jeſus Chriſt; and *what the Law could not do, in that it was weak through the Fleſh, i. e.* our corrupt Nature, which is too violent to be controlled by the dead Letter of written Precepts: what this Law could not do, that (ſaith St. *Paul*) *hath God done for us, by ſending his own Son in the likeneſs of ſinful Fleſh:* He has for, and through him, granted us new Powers and Abilities, whereby we are enabled to *mortify, i. e.* kill and deſtroy our corrupt Nature. *Our old Man is crucified with him,* (ſaith the ſame Apoſtle) *that the Body of*

Sin

Sin might be deſtroyed, that henceforth we ſhould not ſerve Sin. But this is ſtill inſufficient to make us either holy, or happy: it is at beſt but a negative Goodneſs: there is more required of us than a mere Abſtinence from Vice; for example, it is not enough that we do not hate our Neighbour, but we muſt actually love him with a ſincere Affection. We muſt, in a word, not only ceaſe to do evil, but alſo learn to do well: and as *the old Man of Sin is to be deſtroyed, ſo the new Man is to be raiſed up in us.*

But this is a natural conſequence of the former: *If we be dead with Chriſt, we believe alſo that we ſhall be raiſed up with him. If we have been planted together in the likeneſs of his Death, we ſhall alſo grow up in the likeneſs of his Reſurrection.* This is the Language of the Holy Ghoſt; and the beſt Interpretation I can give you of it, is to be deduced from the following Principle, *viz.* "That every Act or Suf-
"fering of Chriſt, as it is meritorious of
"Grace, ſo alſo is it expreſſive of it: it
"repreſents that very ſort, or kind of
"Grace, which it obtains for us." Thus by his Death He put off all that mortal corruptible Nature, which he had received from *Adam:* He deſtroyed that Body, which was liable to Pain, Sickneſs, Death, and all other Infirmities, incident to the fallen

fallen State of Mankind; and thereby did He purchaſe for us thoſe Graces, which are effectual for the deſtroying in each of us *the old Adam*, the corrupt Principles of Sin, derived to us from the Guilt of our firſt Parents. And in like manner, at his Reſurrection he reſumed a new Nature; his Body was raiſed incorruptible, impaſſible, and glorious, ſuch as it now reſides at the right Hand of the Father: and thereby has he obtained for us alſo a new Nature, a new Life, ſuch a Frame and Diſpoſition of Soul, as will effectually produce all kinds of Virtue, and richly abound in good Works.

THIS is the great and unſpeakable Advantage which redounds to us from our Lord's Reſurrection: But how few are there, that rightly value it? It produces every thing that is truly great and glorious. It confers a Divine Life. It makes us Partakers of the divine Nature, ſtrong, by the Strength, wiſe, by the Wiſdom, holy, by the Holineſs of GOD. But the Men of the World reliſh none of theſe things, they have no Eyes to diſcern the beauty of Holineſs: Almoſt all their imaginations and deſires run in direct oppoſition to it: they fear the thoughts of it ſhould make them melancholy. All their Concern is about the animal Life, all their Care is for the old Man, for his Maintenance and Support,

port, and how they may make Proviſion for the Fleſh, to fulfil the Luſts thereof. No wonder then that they feel no Joy ariſe in their Hearts, at the News of our Lord's Reſurrection; or his aſſuring us, that he is *the Reſurrection*, and that he will raiſe us, as he did himſelf. They have no Intereſt in it: they are not like to be Gainers by it: and therefore they ſee no Glories in the Goſpel that relates it. But St. *Paul* has taught us, *that if the Goſpel be hid, it is hid to thoſe that are loſt.*

OTHERS again, who pretend to have an higher Opinion of Virtue, and own, by their Words at leaſt, that it is the moſt noble Acquiſition our Nature is capable of, yet think that there is no ſuch great Difficulty in attaining it; that there is no need of ſuch heavenly Machinary (as they may lightly term the Myſteries of our Redemption.) *Nec Deus interſit niſi dignus vindice nodus.* Good Morality, they ſay, will carry us to Heaven: but they cannot ſee much Ground for believing all the abſtruſe Revelations of Chriſtianity; nor how we ſhall be made wiſer, or happier by ſuch Belief.

BUT let theſe Men endeavour to live up even to their own notions of Morality. Let them try how they can acquit themſelves in the Duties of Temperance, Meekneſs, Univerſal Benevolence, and a ſuitable Homage to the Supreme Being: and then,

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if they do not wilfully deceive themſelves, they will learn by their own Experience, that they cannot do theſe things by their own Strength, and that they need divine Supports and Aſſiſtances, in the arduous Task of Virtue. The Goſpel will then appear to them (provided they be ſincere, and conſequently not indiſpoſed for the Illumination of GOD's Holy Spirit) The Goſpel will then appear to them in its proper Beauty, and they will find it, according to its true Interpretation, *Glad Tidings*, ſhewing them, that Jeſus Chriſt is ready to do that for them, which they cannot do for themſelves: That by the Merits and Power of his Death, he will deſtroy their old Man, the Principle of Evil, that now tyrannizes in their Souls; and by the Power of his Reſurrection, work their ſpiritual Reſurrection to the new Life of Righteouſneſs. *Then ſhall be brought to paſs the Saying that is written, Death is ſwallowed up in Victory The Sting of Death is Sin; but thanks be to God, which giveth us the Victory through our Lord Jeſus Chriſt. Therefore, my beloved Brethren, be ye ſtedfaſt, unmoveable, always abounding in the Work of the Lord, foraſmuch as ye know, that your Labour ſhall not be in vain in the Lord.*

FINIS.